THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

A SABBATH SUMMER MORNING.

It is the morn of Sabbath—with what sweet
And holy calm it steals upon the soul,
As the thick darkness lessens, and the last
Bright orb that linger'd in the arch of heaven
Is seen to fade. Chased by the near approach
Of summer's beaming sun, the dim gray dawn
In curling mists rolls gradually away,
Like clouds of incense, towards Jehovah's throne,
And now from eastern chambers of the sky,
In full resplendent glory, shines the day!
Oh, scene of loveliness! In what bright hour
Didst thou, great mother, fling with lavish hand
Sweets so luxuriant, to blossom and adorn
The wilderness? Scarce could the noonday beam,
Pouring in brightness, light the violet's eye,
Upturn'd in this cool bower, all closely woven
With woodbine, whose tendrils graceful twine
Round roses wild, their beauty height'ning while
It hides their thorn. Thus does sweet Charity
Her kind veil draw o'er other's faults, while all
Their virtues are with gen'rous warmth display'd.
Where, luxury, 'mid thy palaces of state,
Canst thou boast aught like this? Our canopy,
The glorious clouds of every changeful form—
Our music, woke by soft winds of heaven—
Through leaves unnumber'd, one gorgeous arras,
Nature's velvet of each soften'd shade,
Where all things lovely stand in bold relief,
The painted butterfly of rainbow hue.
That delicate bird who gently flutters
O'er each fragrant flower, as if a spirit
From brighter climes had sought this world of ours;
The splendid oriole, with vest of crimson
Blent with gold: these, and thousand warblers more,
Of form and plumage various, charm the sight.
Here let me pause—here, in this temple rear'd
By Nature to her God, let thought revert
To that first Sabbath dawn, which sweetly shone
On this fair world, all holy and all pure;
When the bright morning stars together sang,
And the Creator saw that it was good.
And that one other Sabbath, dearer far
Than all that erst had smiled on fallen man,
When He who wore our nature, and who yet
Was very God, burst from the sepulchre,
Appeared to those who weeping watch'd the cross,
When the rocks rent at Christ's last agony,
And now first hail his triumph o'er the grave.
Who, O my God, on such a morn as this,
So fill'd with recollection sweet of all
Thy goodness to unworthy man—this morn,
So bless'd, an antepast of rest in heaven,
Who can refuse thee homage most profound?
Hark, that clear chime! Hark! 't is the village bell!
Wend we our way through paths where new delights
Spring sweetly round, on to that fabric raised
To Him whom heaven itself cannot contain,
And who yet deigns to dwell in the meek heart
Of his most lowly worshipper. The woods,
The fields, the groves are his, the mountains hoar,
The mighty ocean, with its cavern'd depths,
The star-paved land, where bright archangels wave
The heaven-stained plumage of their glorious wings,
And burning seraphim their faces veil
Before the splendors of his awful throne;
Worlds circling worlds through realms of boundless space—
All these are his. Oh, condescension vast!
That thou, Lord God Omnipotent, shouldst deign,
Where two or three together in thy name
Shall meet, to be thyself in midst of them!
Here, Father, to thy guidance I commit
All that is dear to me on this side heaven;
Preserve us, Mightiest, from the shade of wrong,
And may those spirits struggling to be free,
Like the caged bird, with plumage vainly spread,
Ransom'd by thine own Son, behold the bliss,
The living radiance, never fading flowers,
And crystal waters of thy paradise,
Where all is changeless, and where golden harps,
Touch'd by the white-robed choir, thy praise resound
Through one eternal Sabbath in the skies! J. C.

Hare's Sermons.—The following extracts from a volume which has deservedly attracted much notice on the other side of the Atlantic are furnished in a review by the London Christian Observer. From the reviewer's remarks we select the following just and appropriate reflections.

"In perusing these discourses, the reflection has often recurred to us, that amidst all that may look dark and gloomy in the prospects of our National Church, there is something exceedingly comforting and satisfactory in the thought that men of this stamp are laboring with such ability and faithfulness in many of the secluded parishes and hamlets of the country; men unknown to fame, and careless of human praise, and yet consecrating to God talents which would enable them to compete with the foremost in the race of honor. To not a few, probably, of our readers, the name and character of Augustus Hare are well known; Oxford reckoned him among her ornaments; and by an extended circle of private friends he was honored and beloved; but as a devoted Christian pastor, and a most accomplished and effective preacher, these posthumous volumes have for the first time introduced him to public notice. We rejoice then to think that there are many such men, of whom the world knows nothing, and who are content that it should never hear their names; but whose record is on high, and who are building up an enduring monument in the hearts of an attached and grateful flock.

Every now and then we hear of such persons, and learn that our Church, built upon the Rock of ages, and upon the foundation of apostles and prophets, Jesus Christ being the corner-stone, tottering as some deem it, has many pillars to support it which are not seen from a distance, and yet are contributing, under God, most important aid to its stability and strength. Our travels bring us into some unexplored district, or our friends tell us of their own or a neighboring parish, in which such men are found; and the report which we hear of them proves that they are faithful witnesses for God, expounding both with their lips, and by their lives, the holy Gospel committed to their trust. Hence we thank God and take courage. We read not in the growing numbers of such champions of truth the signs of a falling Church, or a symptom that God is about to remove the candlestick from us. On the contrary we see reason to believe that Christ's spiritual kingdom is on the advance; and as a set-off against the bold front and closely compacted ranks of the men who wish us ill, we call to mind the daily blessing that is won for us, from ten thousand cottage hearths, by the continuous noiseless, yet most effective labors of the best of our parochial clergy."

PRINCIPLES ABOVE RULES.

A rule which has been drawn up for any particular purpose, may be likened to a loaf of bread; a principle, on the other hand, is like a handful of wheat. Every rule that is worth any thing must be taken from a principle, just as a loaf of bread is made of wheat. For the wants and uses of the moment a rule is more serviceable than a principle; just as when a man is hungry, bread is more welcome than wheat. For bread is wheat ready prepared for the sake of satisfying hunger: we have only to take and eat it. Hence, for a hungry man, a crust of bread is better and handier than so much unground wheat. Yet will any body say on this account that bread is a better thing than wheat? Suppose a man were going to some far country, where no corn grows, which would he take with him, bread or wheat? Suppose a sailor were thrown, with his family, on a desert island, which would he wish for, bread or wheat? Assuredly a single handful of wheat would be a greater god-send to the poor cast-away that a whole ship-load of bread. Why so? Because he could plant the wheat, and could not plant the bread. The bread after a time would get mouldy and be spoiled. The wheat, if it were sown, and proper care were taken of it, would grow, and flourish, and spread until large fields were covered with it: and generation after generation might be fed by the produce of the single handful. This is the great advantage which wheat has over bread. Bread may feed us for the moment, but when once eaten, it is gone for ever. Wheat on the contrary, will bear seed: it will increase and multiply; after one crop has had its day, and been reaped, and stored in the barn, and consumed, another crop provided seed be preserved, will spring up; and so long as the earth itself lasts, so long will corn last also. Thus too is it with rules and principles. A rule is like a loaf of bread. It is a ready handy application of a principle; a principle made up for immediate use. By rules we govern or rule children. We say to them, "Do this," or "Don't do that:" because it is easy for them to understand a plain order; but it is not always easy to make them understand the principle or reason of it. When the child, however, comes to be a man, he puts away childish things. He wants a new set of rules adapted to his new state; for the rules of childhood he has outgrown, so that they no longer fit him. The rules which belong to one stage of life, are many of them ill-suited to other stages of life. In like manner the rules which belong to one class of men, or to one people, or to one age of the world, may not suit another class of men, or another people, or another age of the world. Hence different ages and different nations require different rules.

THE GOSPEL A REMEDY.

But some may say, "If this be so, if we are naturally so given to evil, it cannot be our fault if we do wrong. It is our misfortune; we cannot help it; and God will never blame or punish us for not being better than he made us. You might as well blame a sick person for dying, as blame a man for sinning, if his nature is so corrupt and evil." No doubt it would be very hard; I have spoken a bold word; but St. Paul speaks as bold a one; it would be very hard and unjust to punish men for what they cannot help. It would be very unjust to blame a sick man for dying, provided there were no physicians. But in a country were there are plenty of physicians, and the sick have only to send for them; if in such a country a sick man is obstinate, and will not send for a physician, and will not take the means of being made well, he is to blame; and, if he dies, he is guilty of his own death. Suppose now that the physician does not wait to be sent for, that he comes of his own accord to the sick man's bedside, that he brings a medicine of rare herbs in his hand, and says to the sick man, "My friend, I heard you were very ill; and so I am come to see you. You certainly are very sick indeed, worse than you are aware of; for the fever gives you false spirits. Your disease is the leprosy; but it is a kind of leprosy, which, instead of breaking out openly, burns and dries up the inside. However, I have brought you a medicine, which will cure you, if you will take it. It is a medicine of rare herbs that comes from the Indies; and I have paid a great price for it. I cannot bear to see a fellow-creature so near death without helping him. Never mind your poverty; I want no payment. I will you the medicine freely, with all my heart, if you will only take it." But the sick man refuses to take it. He does not like its look; or he tastes it, and finds it bitter, and will not swallow it; or he believes a neighbor, who tells him not to trust the physician, and that a glass of good wine is worth all the physic in the world. He will not take the physic; he drinks the wine instead; and the next morning he dies. Who is to blame?

My brethren, this is our case. We have this leprosy. We cannot cure ourselves. But Jesus Christ is come to us, the great physician of the soul.

THE LORD'S DAY.

It is a day for the poor to rest from the work of their hands; it is a day for the rich to rest from the work of their heads, from the anxieties of worldly thoughts, from the troubles and cares of business. Only too many of them will not enter into this rest. They have been walking so long through the rough places of the earth, that, when they come home, the mud is sticking to their shoes, and the burs and brambles to their clothes; and they have grown so used to them, that they feel quite uncomfortable if they are taken off.

So besotted are many persons with the love of the world, that, instead of flinging all its cares away from them, in order that they may enjoy the blessed rest of the Sunday, they set apart their Sunday for looking over and casting up their accounts. Though they cannot blow or stir the fire in Mammon's furnace, they are determined at all events to snuff in its smoke.

WEAKNESS OF THE SINNER.

In the first dangerous illness I had after I was grown up, I was forced to keep my bed for a week or more. While I did so I was not aware how feeble I had become. But when I tried to get up, and could not so much as put on my clothes without help, I found out my own weakness. Just so is it with the sinner. So long as he is sick unto death, so long as he lives dead and almost buried in his sins, so long does he continue in ignorance of his true state. He dreams in his heart, "There is not much the matter with me; I shall easily get well, and have little need of a physician." Thus he dreams till God sends something to rouse him from his deadly slumber. Some great disappointment teaches him the vanity of all earthly plans; or some affliction pierces and startles him. The man opens his eyes, and sees the wrath of God hanging like a drawn sword over him. In his fright he perhaps tries to get up. Get up! He can no more get up and quit his evil habits, than I could get up from my sick bed after my illness. Back he falls after finding out his own weakness, which before he had no suspicion of: and there he lies, in the wickedness which he is now conscious and afraid of, but which he feels he has not strength to forsake.

SANCTIFICATION.

To sanctify or hallow a thing, is to set it apart for God's service. Thus the Bible is holy, because it is God's book; and the first day of the week is holy, because it is the Lord's day; and a church is holy, because it is God's house. Thus Christians too are called in Scripture the holy, and the saints, because they are God's people. So, when we say that it is God's will we should be sanctified or hallowed, this is the same as saying that our hearts ought to be like a church. Now consider what is necessary to make our hearts like a church. One thing necessary for that purpose is, that they should be full of prayer. A church is a house of prayer: and our hearts cannot be like churches till they are full of prayer also. Again, a church is the appointed place for reading and explaining the word of God: and our hearts must resemble it in this too: the word of God must be the food of our minds, the delight and meditation of our hearts. Moreover, a church is the last place where any man would think of doing any wicked, any unjust, any unclean thing: so should it be with the heart of a Christian. It must not be a den of thieves, nor a hiding-place for foul vermin. Above all, a church is devoted to God. This is the great mark of the Christian; he should be devoted, heart and mind, body and soul, he should be given up altogether to God's service. He is not indeed to be always praying, nor always reading the Scriptures; but he is to be always serving God.

COMMUNICATIONS.

For the Churchman.

THE GAMBIER OBSERVER AND BISHOP H. U. ONDERDONK'S CHARGE.

Mr. Editor,—In the Gambier Observer of August 8, is a review of Bishop H. U. Onderdonk's Charge on the Atonement; it is of considerable length; and, from the manner in which it is pressed by the editor on the notice of the reader, as the production of "a clear and vigorous thinker, accustomed accurately to detect and fairly and fully to expose fallacy," &c., it demands more notice than the small effusions that have elsewhere preceded it. Yet to me it seems a failure; nothing better, in the main, than a mixture of inconclusive premises and misapprehensions of the positions advocated in the Charge. I can hardly ask you to reprint it, as it fills more than one whole side of the Observer; but I will request the favor of an insertion of some extracts, with the remarks I shall offer on this production.

And my first extract is the paragraph containing the philosophy or fundamental principles of the reviewer's reply to the doctrine of the Charge:—first, however, informing your readers that he rejects the theory that the atonement is the payment of a "debt," and that he confines the use of the word "justice" to its "strict" sense, "giving to every one his due." The extract reads thus—the *Italics* being designated by me.

"Sin is the transgression of the law; and there is no sin, which is not either the omission of something the law enjoins, or the commission of something it prohibits. And every transgressor of this perfect law deserves to be punished; but to say that a man deserves to be punished, is the same as to say that he may be justly punished. *Punishment is his due.* And justice, in the strict sense of the word, imposes a penalty exactly proportioned to the guilt of the offender. And holiness, supposing it to be distinct from justice, can make no *additional* claim; for if the *punishment* be carried beyond the desert of the sinner, it is unjust; and whatever is unjust is unholy. Hence, *the justice of* God *alone* imposes the whole of the penalty which is due to sin; and whatever goes beyond this infringes upon the sacred claims, not only of goodness and mercy, but of holiness itself. *To satisfy the justice of* God *is then to satisfy his holiness; and to satisfy his holiness, is neither more nor less than to satisfy his justice.* The attribute of justice, however limited in its application among men, is, in the dealings of God with the sinner, of universal and unlimited application, extending to all kinds and degrees of sin. And hence, the theory which the Charge labors to demolish, is the same as that which it endeavors to establish upon its ruins; for whether we suppose the atonement to be addressed to the holiness or to the justice of God, the words must be understood in the same sense."

There was no need of a train of propositions, to reach the conclusion that "punishment is the sinner's due." And as needless, but far more irrelevant, is the remark that "holiness can make no *additional* claim" of "punishment:" this no one imagines; yet in this self-evident truth, misapplied, lies probably the source of the reviewer's erroneous idea of the matter. The question involved in the atonement is not whether an "additional" claim of punishment may be made, but whether the existing claim may be remitted. Here then, I think, is a specimen of inconclusive premises. It would be "unholy," as well as "unjust," to demand more "punishment" of the sinner than is "due" by him; and it would also be unholy and unjust, though the reviewer omits to say so, to lay *the* "punishment" of the sinner on an innocent person, or indeed any "punishment" properly so called. But what light do such views of justice and holiness afford, in the question—ought either or both these attributes to be vindicated before the sinner is pardoned? none, that I can conceive. And thus we are turned back to the Charge, unaffected by these remarks of the reviewer. In making his primary or fundamental postulates, he misapprehends the matter in dispute.

He affirms that "the *justice* of God *alone* imposes the whole of the penalty which is due to sin." Now, the justice which "renders to every one his *due*" is evidently a rule based on some higher principle, on the principle which declares the "dueness" in the case; and this principle is holiness, or, what is the same thing, justice in the large, not the "strict" sense. Hence it follows, that it is not the "strict" "justice of God" which "*alone* imposes the penalty;" for holiness gives the supreme dictate, and justice (in the restricted meaning) does but echo it. Thus, again, we are referred back to the Charge, uninjured by this untenable assertion.

Then follows the main conclusion of these fundamental positions of the reviewer: 1, "To satisfy the justice of God is then, to satisfy his holiness; and" 2, "to satisfy his holiness is neither more nor less than to satisfy his justice." All true, if applied to the sinner in perdition: holiness and justice unite in *that* sentence. But how stands the illustration if applied to the sinner pardoned and saved? One person A. commits a murder, and is condemned; another person B. offers to bear the condemnation, and is executed; and distributive *justice*, according to the notion of the reviewer and many others reputed "clear and vigorous thinkers," is satisfied: but what becomes of *principle*, the fitness of things, justice in the large sense, holiness? alas, for thousands of learned and able men, their unstrained judgment, their judgment when allowed to be really "clear and vigorous," will pronounce the penal execution to be as abhorrent to distributive justice as it is to the fitness of things. Yet, according to the reviewer's theory, "justice" is satisfied. Let him then, and those who think with him, say frankly whether *principle* is satisfied, in other words, "holiness." So of the second branch of this conclusion. A hostage C. is left as security for the fulfilment of a truce; the truce is wantonly broken, and in bad faith, by the enemy; and C. suffers death: here, principle, the fitness of things, righteous policy, holiness, as mutually understood by the parties, is satisfied; but is it so with justice in the "strict" sense? certainly not, for that is set out of view, by common agreement. If the reviewer objects, let him and his adherents declare explicitly, is the execution of a hostage, innocent of the breach by which his life is forfeited, yet forfeited according to the rule of enlightened nations,—is, or is it not, consonant with "strict justice?" and if not, then is, or is it not, consistent with holy policy?

So much for the foundation of the review; it is obviously put together with untempered mortar. And I may now proceed to some further remarks.

It is alleged that the author of the Charge allows justice to have been satisfied in some sense, by the atonement; and that if it be "satisfied in *any* sense," conditions are as much excluded by the author's theory as by that of the reviewer. How strange a conclusion! The Charge says, that the atonement does no *in*justice to God, to Christ, or to moral creatures, (p. 9;) this doing no *in*justice is converted by the reviewer into "satisfying justice;" and then is made by him to have equivalent consequences with *that* satisfying of "strict justice," which "requires the vicarious suffering of the innocent," and by which what is "due" from the sinner is discharged! Does he see no difference between the (large) justice which *permits* a thing to be done, if none are injured by it, and the (strict) justice which *requires* it to be done, as a (supposed) legal satisfaction? The former relates to what is "due" *to* other beings than the sinner; the latter, to what is "due" *from* the sinner to God. What is due from the sinner being discharged, nothing further, no conditions, can be exacted of him. But, when what is due to other beings is secured to them, the sinner's obligation is not thereby affected: whether he shall then be pardoned or not, and whether under conditions or not, has nothing to do with the relations of justice to other beings; and conditions may thus be imposed. To the same misapprehension must be referred the notion, that an unconditional satisfaction is implied in the further statements of the Charge,—"When holiness is propitiated, justice retains no longer its demand,"—"If holiness be vindicated, the difficulty arising from principle is removed, and the penalty of the law cancelled, and so nothing is left for justice to administer,"—"If God's holiness be reconciled, justice requires nothing more." What but the bias of mind produced by a darling opinion, could extract out of such passages—because they do not happen to reaffirm that the atonement is not *necessarily* followed by pardon and salvation, or, in other words, that they are conditional, as "repeatedly" declared in the Charge,—the imputation that the Holiness theory leads to Universalism? The satisfaction of justice implies the necessary release of all for whom it is made: but not so the propitiation or satisfaction of holiness; that makes the release only possible, not unavoidable. I think, therefore, that the Charge has made no slip in this matter, and has left no opening through which the reviewer may thrust into it his crude fancy, that the Holiness theory and the Justice theory are tantamount to each other.

That the reviewer is "unable exactly to understand" the paragraph which declares the abhorrence to "enlightened views of justice" of vicarious *penal* inflictions, is to be lamented. And that he thinks the author "not to be altogether pleased with the language of Scripture itself," while yet he reaches the same interpretation that the author put on that language, is also a subject of regret. Nor does it appear, that making Christ "the representative of sin," is more an "arbitrary fiction," than making him the representative of sinners: legal fictions are not falsehoods, but very important methods of reaching the truth, in human affairs; still, that fictions obtain in the divine proceedings, ought not to be alleged, whether in regard to either of these theories, or in any other branch of theology.

On the position of the Charge, that when an innocent person is made to suffer in place of the guilty, it is to be ascribed to "the mere sovereignty of the power that orders it," and may be "sanctioned by correct policy," the reviewer remarks, "We confess that we have yet to learn what kind of correct policy that is which has the virtue to sanctify injustice." So have I, Mr. Editor. But there is no injustice in dealing with a hostage who has voluntarily assumed that relation; while yet it is not justice that deals with him, but "correct policy." And there was no injustice done to Christ in making him the victim he freely offered to be; yet the infliction is to be ascribed to God's holy sovereignty, not to his justice.

The reviewer says, "It is true, that when the innocent suffers for the guilty, 'we ascribe the condemnatien, not to justice, in the sense of giving to every one his due,' *if we suppose the victim to be the direct object of this justice.*" Here, and in what follows, there occurs but too plainly the fallacy of a *petitio principii.* The very question is, whether there *can* be an '*indirect* object of justice,'—whether it *be* justice to inflict *penal* chastisement on the innocent in place of the guilty. The author of the Charge assumes, as a postulate, that such chastisements are not the dictate of enlightened justice. The reviewer denies the postulate; but how does he sustain its denial? merely by putting his own interpretation on the very case, the sacrifice of Christ, that is in dispute. Let him correct this mistake. A principle is brought to bear on a certain transaction; let him, to test that principle, appeal to some *other* transaction, as similar as may be; and not attempt to prove the principle by that one transaction, and then justify the transaction itself by the principle so proved: for this is arguing in a circle. Let him suppose a person to be convicted of robbery and murder, and his brother, through pure affection, to offer to be hung for him: let him say, what the common sense and righteous principle of all "enlightened" men will respond to such an offer. And then let him bring his illustration to bear on the postulate of the Charge. If he reply, that no such cases are found among "enlightened" people, he will yet further acknowledge the truth of the postulate. And though the result sbould be, that most of our divines entertain views which are inconsistent with the dictates of enlightened justice,—what then? many "administrations," not a few that were otherwise "enlightened," have been more or less "rude" in this matter; and on such "rude" illustrations too many divines have been content to build their theory of the atonement. Are *we*, then, who have more enlightened "views" of justice, to vail our better illumination? and think as those divines did, merely because they thought so? I hope not.

That "justice" to Christ, "the meritorious," requires the salvation of the penitent and believing sinner, is the opinion of the reviewer: the author of the Charge has nowhere intimated "grief" at such an opinion, but has merely stated, (p. 29,) that it "is a topic not included in his argument."

As the Charge brought Mr. Faber to sustain the assertion, that, "by addressing the atonement to the justice of God, in the popular sense, we take away the divine mercy from the Father, and appropriate it all to the Son," it appears strange that the reviewer did not join Mr. Faber with the bishop, in the censure of "this captious objection of unbelief!" How meek the pen which gave this language to paper and to the world! And as the assertion mentioned is sustained by argument, it is further strange, that no argument whatever is brought against it, but only a vague appeal to "thousands of worthies" who have held the Justice theory, without receiving this its legitimate appendage; nay, who have brought "the mightiest powers of intellect, as well as the vastest stores of learning," to the support of that theory, and the excision of its appendage. Now, had the reviewer stated briefly some of the arguments of these "worthies," they could have received notice. But to take shelter behind "thousands" of authors, not one of whom is named, nor even one of their topics, is to retreat to a position whither no respondent is bound to follow him.

On the benefit derived by infants from the atonement, I must ask the insertion of two more paragraphs.

"The next argument by which our author would recommend his theory is, that it gives Christ the glory of the salvation of infants, of which the opposite deprives him. How is this? Why 'infants are not the subjects of justice, not being responsible,' . . . . Justice has 'no demand on them.' . . . . 'And if they die in this early condition, and are saved, as they require no atonement to the divine justice, their salvation is not due to the Cross, according to this theory of its benefit: justice has no claim against them, till they know to refuse the evil, and choose the good. Adopt, however, the other theory, and there is no derogation from the honor of Christ. The divine holiness must view with repugnance a creature who is born radically incapable of pure and perfect obedience, and who will not live long enough to gain the victory over this depraved nature. That divine repugnance requires an atoning intervention.' (p. 13.)

"Nothing can be more clear than the proposition, that if justice has no claim against infants, it would be unjust to inflict *misery* upon them on account of their condition. It would be *rendering more evil than is justly due,* and consequently inconsistent with strict justice. It seems then, that our author would have us to believe, that such is the immaculate holiness of God, that it can be restrained from an unjust act only by the intervention of an atoning sacrifice. This divine attribute steps beyond the requirements of justice, *renders more evil than is justly due,* and seeks the destruction of those tender beings upon whom the law and justice have no demands. Our author has not been pleased to tell us what he means in this place by the holiness of God; but, whatever it is, we clearly perceive that he would not only make it different from justice, but also its antagonist principle."

Glaring injustice to the author of the Charge! Has he intimated *how* the divine holiness might exercise its "repugnance" in the case of infants? And does the reviewer allege that they are *not* subjects of the "repugnance" mentioned? Or does he say, that infants are subjects of justice? Nothing of the sort. The reviewer reserves his opinion of the benefit derived from Christ by dying infants; for I will not suppose that his language, "*if* justice has no claim against infants," contains his view of that matter. The author of the Charge, however, announces plainly *his* theory,—"The moral unfitness of an infant is laid, with all other human defects and blemishes, upon the victim of the cross; the acceptance of the infant is thus rendered compatible with God's holiness; it has this large share in the Redeemer's benefits." Is there here any thing of "injustice," any thing of "misery," any thing of "more evil than is justly due," either inflicted or meditated? No; the remedy is provided before the infant exists; it comes into existence under the remedy already operating in its behalf. And thus the very idea of its "destruction," whether annihilation or perdition, is precluded. The doctrine of the Charge is even beautiful; the monstrous deformity ascribed to it belongs wholly to the mind of the reviewer.

On reaching the topic of the Charge, that the Holiness theory 'reflects a superior lustre on the exclusive merits of Christ,' the reviewer says, "Respecting the inconsistency of *conditions* with the 'justice theory,' we shall add nothing to our former remarks." I have looked back to his former remarks," and find that he declares the *atonement* to be "the indispensable *condition* of salvation," the meritorious *condition* of pardon to all believers:" but I do *not* find that he calls repentance and faith conditions. He argues, indeed, that "the one theory *admits* conditions as well as the other; but that repentance and faith are actually *made* conditions, he says not, if I have read correctly. And, though I will not allege that he rejects their being such, I must remark that the omission to declare it, plainly, is very strange, as it "is the point upon which the author [of the Charge] repeatedly insists." The reviewer cannot but know, that there are those among us who are very sensitive concerning the word "conditions;" (see Dr. Bedell's sermons, vol. i. p. 65;) and he ought to perceive, that no person of this stamp has a right to meddle with these portions of the Charge, except it be to refute or reject the whole doctrine of "conditions," as commonly understood. One who allows not that doctrine, explicitly, has no business with the comparative congruity with it of the two theories.

Looking back thus into some of the paragraphs of the reviewer, it occurs to me to ask him, how far he stands from what is called the "remedial law," (see p. 16 of the Charge,) judging from such language as the following? "Punishment is strict due to the wicked oppressor, [Satan, I presume,] and *justice* pleads the cause of the oppressed, [fallen men,] as well as the cause of God against all who have robbed him of his glory." Thus fallen men, not yet redeemed, had a *claim* on God's "justice." What could this claim be, but their capacity to become penitent and faithful? And the capacity of acquiring these graces being recognised by the divine "justice," the graces themselves must be recognised by the same attribute: and this, combined with an atonement, is the "remedial law." I know that the reviewer will disclaim such an inference from his remark. But I must remind him that he can do so, only by giving the word "justice," as used by him in that clause, its large sense; for the principle of "giving to every one his due" did not plead for the sinner, even though he was oppressed;" but the 'fitness of things' did, inasmuch as he was capable of a restoration to a degree of holiness here, and to entire holiness hereafter. If the reviewer will submit to this correction, his remark will be sound and unimpeachable.

The Charge says, "If the divine justice accepts the atonement as the full discharge of our debt or our penalty, there is no room for conditions. To make room for them, the discharge must be less than full; our repentance and faith, such as they are, being the balance;" and this doctrine, directing these graces to the "justice" of God, gives them the nature of merit, and so derogates from the exclusive merit of Christ. And the reviewer contradicts not these plain propositions. But he endeavors to obscure the further declaration, that, from the nature of distributive justice, "he who performs one demand, though not another, is so far justified as he is obedient," and thus is justified so far upon his own desert; "but holiness makes an undivided demand, which cannot be discharged in part," so that there can be no merit without perfect obedience, never sullied in the least, which belongs to no child of Adam. He here asks, "Are we to understand by this language that the law can be fulfilled in one part, while it is disobeyed in another?" I answer, yes; he who commits no murder, and has no desire to do so, fulfils entirely so much of the sixth commandment; he indeed, in other is points, "a transgressor of the law," but not in that particular point. And this example proves that the claim of distributive justice, whether "human" or divine, is "separable into parts." And in this view, it will be seen that distributive justice has again been confounded with justice in its large or higher sense, in the mind of the reviewer, when he says, "The inherent attribute of justice is just as much *one* as the attribute of holiness,"—meaning 'the *claim* of the inherent attribute of justice.' Distributive justice, we have seen, does *not* make "one" claim only; it makes as many claims as there are particulars in the entire divine law: the first commandment is not the sixth, nor is the fourth the ninth. But large or general justice, which is holiness, does make the "one" claim, "Be ye holy, be ye perfect:" and this is the kind of justice the reviewer had, unconsciously, in his thoughts. Nor is it quite consonant to perspicuous theology, to call distributive justice an "inherent attribute" of God: we rather say, that the large or higher justice is the inherent attribute, and distributive justice one of its rules of action.

Of the assertion, in the Charge, that repentance and faith, being "comparative holiness," they may, not in themselves, but through Christ, be accepted; while the character which is without this comparative quality will be rejected"—the reviewer says, "From the good old writers of our Church, as well as from the articles and homilies of the same, we have derived a very different notion of the exclusive merits of Christ, from that which such language involves." I should like to know what "good writers," modern or "old," deny that the good works of the godly are acceptable and accepted through Christ. I should like to know which of the articles denies it; not the 12th certainly, which declares, exactly as the Charge does, that such works "are pleasing and acceptable to God through Christ." I should like to know which of the homilies denies it; not that on alms-deeds, which affirms that the "manifold duties required of true Christians" are both "acceptable" to God, and "profitable" to them; nor the first for Good Friday, which says, "All our thoughts and deeds were of no *value,* if they were not allowed in the merits of Christ's death," implying that "in the merits of Christ's death" they are "of *value,*"—language apparently far stronger than any in the Charge, but only apparently, for it is readily resolved into the doctrine, that repentance and faith are "the consideration on which sin will be actually pardoned," "but not the valuable consideration." I am confident that the reviewer did not "derive his very different notion" from these portions of the articles and homilies.

The innuendo, that the Justice theory "has been repeatedly confuted within the last two centuries," is akin, I suppose, with the phrase "captious objection of unbelief," and the allusions to "a Socinian, or an avowed despiser of the Cross," and to "infidelity" and "skepticism," and so may be passed over. None of our bishops need regard *such* obtrusions.

The reviewer "trusts that none of the clergy of our Church are in the habit of confounding the relation between a debtor and his creditor, with that which subsists between a sinner and his offended Maker." Verily, he has a large amount of "trust!" I offer him the following, from Bishop Griswold's Sermons, (p. 41,) "We owe a debt to divine justice, and have nothing to pay;" and this, from Bishop Ravenscroft's Sermons, (vol. i. p. 564,) "The debt being paid, the debtor is released;" and this, quoted from Archbishop Cranmer, in the last Episcopal Recorder, "He hath paid the ransom and debt due for the same;" and this, from the first homily for Good Friday, "Our debt was a great deal too great for us to have paid. And without payment, GOD the Father could never be at one with us. Neither was it possible to be loosed from this debt by our own ability. It pleased him therefore to be the payer thereof, and to discharge us quite." I call his attention, likewise, to the extract, on p. 12 of the Charge, from Mr. Faber, a divine who stands very high with many "of the clergy of our Church;" and also to that from Matthew Henry, whose influence among us, both direct and reflected, is not small. I bid him recollect, that "our Church" overflows with doctrinal waters from extraneous fountains: and too many of our people "love to have it so." Be the authority, however, for the debt theory what it may, it is discarded by the Gambier Observer; as it has been also by the Southern Churchman, and (I believe) the Christian Witness; all which is clear gain to "our Church," and a result of the publication of the Charge.

For what the reviewer says concerning Dr. Dwight, the reader is referred to the appendix to the Charge: it is not there said that the Dr.'s writings are leavened with the debt theory. And as to the author's claim to Bishop White, it is very modestly put, and seems founded, not only on that venerable prelate's *mentioning* 'holiness and the order of the universe,' but also on his *omitting* to mention justice; which, in so careful a writer, is a very weighty consideration.

I must ask room for another extract from the review.

"We would, in conclusion, offer only one more remark, and that is with respect to our author's mode of investigation. He proposes a new theory, not so much because it is supported upon direct evidence, as because he believes it will deliver us from a burden of difficulties and a cloud of inconsistencies, with which the old theory is supposed to be attended. This is the motive, if we recollect right, that gave fresh circulation to the exploded doctrine of progressive justification. Against this mode of reasoning we solemnly protest."

Whether the doctrine of progressive justification is "exploded," remains to be seen. For the other matter, that the doctrine of the Charge is not largely "supported upon direct evidence," i. e., upon quotations from Scripture, a few remarks will show all to be right. 1. The Justice theory is not thus supported; for, whatever be the array of texts brought in its defence, their application to it is invariably assumed, not proved. 2. The dispute is not concerning the adducing of Scripture, but concerning its right interpretation when adduced. 3. The Charge has appealed very sufficiently to Scripture, for the predominant meaning of the word "just;" and, in showing that its predominant sense is equivalent to holy, it has brought "direct evidence" enough. 4. What other exposition of the phrase, "condemned sin in the flesh" of CHRIST, is so rational as that given in the Charge? and it goes clearly for the Holiness theory: it shows also, by the way, that the doctrine that CHRIST represented "sin," rather than the sinner, is scriptural, however, the reviewer may repudiate it, as dishonorable to the Saviour,—dishonor, humiliation was a part of his atonement. 5. So far as both parties agree that the atonement is rendered to GOD's justice, they agree that such is the voice of Scripture; and the only question is, in what sense is justice to be understood, in the commutative, the distributive, or the large, general, public sense: and, to secure accuracy in regard to the latter, the Charge employs the word holiness, and recommends its adoption. In this view, there was no need of any general appeal to Scripture, no need of much "direct evidence." Still, enough of it is given.

I fear, Mr. Editor, I have tired you and your readers. Let it be my apology, that I think the Charge worth defending, as I believe that it has done good, and will probably do much more. I have a very pertinent quotation for you, on this subject, from a Baptist writer; but rather than engross too much of your paper at one time, I reserve it for your next number.

August 22, 1838. REPLY.

For the Churchman.

MAN AND THE SERPENT.

"Theologus," in the last Churchman, is desirous of ascertaining whether or not the assertion that "the juices of the serpent are poisonous to man, and that the human juices are no less noxious to the serpent," is true. The question can be decided without much learned research or scientific experiment. The saliva appears to be the juice or secretion to which reference is more particularly had; and if the writer understands the question, there is supposed to exist a sort of reciprocal property of an injurious, or even deadly nature, between the saliva of man and that of the serpent, in some manner not existing between any other creatures. But the serpent not having any organs for masticating its food, does not possess any real salivary glands corresponding with those of man, and consequently has no salivary secretion. The venom, a fluid found in about one-fifth of the entire number of serpents known, is formed by a small gland within the jaws, and is transmitted through two small fangs by means of a canal passing through each of them. This is the only part of the reptile at all injurious to man. Some insects also possess the power of inflicting injury by the transmission of a poisonous fluid, and it is well known that man is not the only animal obnoxious to the influence of these poisons: all kinds of creatures besides man have been bitten by serpents. Neither does it appear that the venom exerts any baneful effect unless inserted by means of a wound beneath the skin, for it is harmless when taken into the stomach, agreeing in this respect with other animal poisons. As to the other secretions, or any other part of the body of the serpent, they are not only perfectly harmless—for Bruce relates that he has seen serpents eaten alive from tail to head like a carrot—but they have in former times had the reputation of being very efficacious in disease, and various preparations of them, such as tincture powder, &c., are to be found in the older pharmacopias. The flesh and broth of vipers have been long used as a diet for invalids.

With regard to the "hostility" of human saliva to serpents, mentioned by Aristotle, the writer knows of no direct fact or experiment to prove its truth. If such were really the powerful property of the human saliva, it can hardly be supposed that an ignorance of it should exist; since a most perfect knowledge of the habits, the partialities, and aversions of these reptiles, possessed by the snake-catchers of India, have enabled them to exert an entire control over them, and to tame the most wild and to handle the most venemous with impunity.—Snakes have often been exposed to other human "juices" by the Indian jugglers, when rubbed about the face or coiled around the arms and neck, and reposing in the bosom, without receiving any injury. Mr. Bruce says that "the blacks in the kingdom of Saunaar take the *cerates* in their bosoms, and throw them to one another as children do apples or balls." The writer once knew an individual who had a singular penchant for these creatures, and who has often had as many as a dozen pets of the black snake kind (*coluber constrictor*) at a time; and when the winter's cold has rendered them torpid, he has seen them warmed into activity while nestling in the bosom of their protector. Had the human saliva possessed any effect on serpents of a peculiar character, it would undoubtedly have been discovered in the course of years of observation upon their habits. If "Theologus" has still any doubts, the experiment is easily tried.

Without knowing the connexion that exists between these facts and the history of the fall, the writer infers from what has been stated that there is nothing in the serpent tribe more injurious to man than to any other animal; and that man possesses no mysterious influence over the serpent, and has no other control over it than that acquired by a knowledge of its habits,—a control attainable with respect to the most ferocious of quadrupeds, as well as the most venomous of reptiles. S.

For the Churchman.

DOMESTIC AND FOREIGN MISSIONS.

In pursuing the subject of my former paper, I wish to present a few reasons, as they occur to my mind, in favor of the expediency of the full support of their domestic missionaries being assumed by this Board of Missions.

1. *It will enable the missionary to be independent of the local influences of his station.* It is, perhaps, a natural consequence of the recent settlement of the western towns, that there should be frequent struggles for influence among the settlers. This circumstance often leads to the formation of parties and factions, each of which endeavors to exalt itself by the depreciation of others. In communities brought together, as all these are, by the spirit of enterprise and the desire of gain, individuals already established will be able to exercise much influence over the more recent settlers, and especially will this power be in the hands of those who have become wealthy. There is therefore danger that the missionary, coming among them as a stranger, obliged to throw himself upon the community for support, may find himself compelled to court the influence of a faction, or the support of the most wealthy. In consequence, he is gradually, and, most probably, without intending it, led to adopt the opinions of his friends, and perhaps even their antipathies. His own influence may thus become restrained to the narrow circle of a party, and his usefulness impeded, if not directly opposed. Against exposure to such dangers, it is desirable that the Board should, as far as practicable, guard their missionaries; and the best apparent mode of doing this is to take the entire control of his support, and make him so far independent of local and adverse influences.

2. *It will furnish greater inducement to clergymen to become missionaries.* At present the missionary is only secure, upon setting out, of a stipend, which will *assist*, but not *support* him. He knows nothing of the people among whom he is to dwell. He knows nothing of the real expenses of a residence at that particular station. He may therefore reasonably doubt whether the promises of an individual or two, in relation to his support, may be within the compass of their power to realize. The people of the station may not be willing to give assurance of a support to a missionary, of whose character and talents for his station they as yet may know nothing; and he, for similar reasons, may not be willing to repose confidence in them. Doubtless, difficulties of this sort have restrained clergymen willing to become missionaries from entering the work. If, however, he at length decides in favor of entering on the mission, prudential reasons, if he is a man of family, induce him perhaps to conclude upon a visit to the station offered him, before he shall take the important step of removing his family. Leaving them behind, he proceeds to the station. Uneasy at absence from them, doubtful whether he is not hazarding their interest, at best, upon precarious plans, his own exertions are crippled; and on the other hand, the people, looking upon the fact of his coming without his family as indicative of doubtful intentions, await his decision before they make their own. He becomes discouraged—the *poetry of missions*, as *A Layman* terms it—evaporates; and he returns to his family complaining both of the people of the station and of those who had beguiled him on a sleeveless errand. His discontent affects others, and the holy cause of missions is disparaged. Most of the difficulties so arising might be obviated by giving the missionary a confident reliance on the Board of Missions for his support. The assurance of a full salary would be an inducement to men of experience and family to throw themselves, with all their interests, into the chosen station, and give them encouragement to labor cheerfully.

3. *It will diminish the expenses of the missionary.* Removing his family immediately upon his appointment, will save some portion at least of the expenses of a separate removal. A clergyman with his family, passing on the western rivers, will often be charged on steamboats very reduced rates, and sometimes be exonerated almost entirely. When at the station, his family expenditures will be under his own supervision, and can, of course, be managed with greater attention to economy. The circumstance, moreover, of the missionary bringing his family with him, will make him more welcome to the people, in general, and induce them to act with greater alacrity in his behalf. He is then regarded as one of themselves, as having given a pledge to identify his interests with theirs, and not as a stranger, spying out the land, with a disposition to weigh their deficiencies equally with their merits. The character of the welcome will probably be shown in the free communication of family supplies. The hearts of the missionary family are cheered after their wearisome journey by such a reception, they "thank GOD, and take courage."

4. *It will*, by allowing time for the extension of interest among the people in the incipient stages of a mission, *encourage the people to act with promptness in building a church, and frequently produce the voluntary offer of assistance to the missionary in his support, to an extent quite as great, perhaps, as the committee would have asked of them:* nay, having time and opportunity to form definite opinions of the advantage to be gained bp the establishment of a missionary and a church, they will probably be ready to do more than while their opinions were indefinite, or less active, because the advantages were not present and apparent to their minds.

5. *It will enable the missionary to devote himself freely and fully to the duties of his station.* Being secure of the means of support for himself and his, and only required to see that his expenses do not exceed his income, one very fruitful source of care to a man of family, far from his friends, and excluded from resort to secular employments, would be wanting. Pecuniary concerns being thus almost entirely dismissed from his mind, both that and his heart may be wholly employed in his work, and the cheerfulness of spirit, which belongs not to him who fears to meet a creditor he cannot pay, because others forget his wants, would both procure for him a kinder reception among the people of his station, and also enable him to be much more useful to them.

And now, Mr. Editor, in conclusion, I beg that I may not be misunderstood. Let no one suppose that, because my object at this time has led me to write only of one topic, and that a pecuniary one, that I deem this the only thing to be considered in connexion with domestic missions; or that freedom from pecuniary cares, or the certainty of a comfortable support, is enough to make a useful missionary. On the contrary I fear, Sir, that grace and talent are wanted in a much larger degree than most of us possess, to effect much in the great work of bringing souls to CHRIST among the population of the west. The western missionary may well feel himself called on to cast all meaner cares behind his back, to gird on his armor, and stand to his post with unwearied vigilance, and "give himself wholly to the office whereunto it hath pleased GOD to call him." My object has been to advocate arrangements, which, in my judgment, will, under GOD, make the missionary more useful, and cause our domestic missions to produce greater results. These thoughts are presented to the Church by one, who, willing to hold the opinions of all others in respect, has been by peculiar circumstances induced to form one of his own. I have attentively watched, and taken some interest in our missionary operations, for the last fifteen years, and I have been led at this time, to write by what I have observed among the missionaries themselves. The labor of the faithful missionary near the frontier, I know to be no light one. If he is called of GOD to the work, and is willing to spend and be spent in it; let the church see that he is fully sustained in it. A SOUTHWESTERN MISSIONARY.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 1, 1838.

SPECIAL CONVENTION.—On Wednesday, the 22d ult., a large number of clergy and lay delegates convened at Utica, for the special purpose of acting on the resolutions passed at the Convention of 1837, in reference to the division of the diocese. The morning service was performed by the Rev. Dr. Potter of Albany, assisted by the Rev. Isaac Peck of this city. An excellent and impressive sermon was preached by the Rev. Dr. Lyell. The communion was administered by the bishop, assisted by the Rev. Dr. Rudd of Utica, the Rev. Dr. Berrian of New York, and the Rev. Mr. Proal of Utica. The congregation then dispersed, and it was agreed that the Convention should meet for business at 4 P. M.

At 4 P. M. the church was filled, the body of it being occupied by the clergy and lay delegates, and the galleries by a concourse of spectators. About an hour and a half was taken up in organizing and in answering to the names of the members as they were called by the secretary. After these and other preliminaries were completed, John C. Spencer, Esq., arose and suggested the appointment of a committee to provide special rules of order: which being approved, the chairman appointed John C. Spencer, Esq., Rev. Dr. Taylor, and Wm. H. Seward, Esq., to form the committee. The Rev. Dr. Taylor rose and offered a canon respecting missionaries, and signified his intention to call it up next day for consideration of the house. The canon was referred to a committee. The report of the committee on the boundary line was read, which, together with the proposed canon, having been ordered to be printed, the house adjourned at about 6 P. M. to 9 A. M. of Thursday.

PROPOSED CANON RESPECTING MISSIONARIES.

"No division or alteration of this diocese shall in any manner affect the missionary operations now carried on therein, except as hereinafter provided; but the present missionary stations shall be continued, and the present missionaries shall remain and receive the stipends now allowed them, until the Missionary Board of the diocese in which they are located shall otherwise direct—the missionaries remaining, however, subject to the Episcopal jurisdiction provided by the general canons of the Protestant Episcopal Church of the United States of America.

"And whenever a division of this diocese shall take effect, the Conventions of each of the dioceses shall appoint a Missionary Board, which shall have the appointment and direction of the missionaries therein, and which Missionary Boards may be authorized by their respective conventions, to co-operate jointly in missionary operations in the State of New York, under such regulations as they may adopt with the sanction of the bishops of the respective dioceses, or of the standing committee of either diocese, during a vacancy in the Episcopate thereof.

"And the funds which are or may be in the control of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, for missionary purposes, and the annual contributions in aid of the missionary fund, required by canon 15 of this diocese, and any donations or contributions for diocesan missionary purposes generally, shall be appropriated and applied within the two dioceses, under the direction of the said Missionary Boards, while acting jointly, and meetings of the said Missionary Boards shall be held in the city of New York, unless when otherwise directed by them.

"And when the said boards shall determine that it is expedient that they should act separately and independently in their respective dioceses, the missionary funds under the control of the said society shall be applied to the missionaries in the respective dioceses, under the direction of the respective boards in each diocese, in such proportions as the said boards shall have prescribed; or an equitable and fair division of the principal of the said fund shall be made by the said Missionary Boards, or in case of their disagreement, then by three umpires, bishops of the Church, to be chosen by the said boards."

REPORT OF THE COMMITTEE APPOINTED TO DESIGNATE THE BOUNDARY LINE.

"The committee appointed at the last annual convention of this diocese, 'to confer with the bishop and designate the boundary line between the two dioceses, into which it is proposed to divide this, and to report the same to this Special Convention,' respectfully report:—

"That after a very full and deliberate consideration of the subject, they have unanimously agreed to recommend to this convention the following as the boundary line between the two proposed dioceses, and that upon a conference with the bishop, he concurs in recommending the same line, viz. The line formed by the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north-easterly line of the county of Jefferson, as the said lines of those counties are now established by law. That in arriving at this conclusion, the committee have been influenced by the following facts and considerations.

"1. This is the line which most equally divides the population and area of the whole state, without dividing any county. The whole population of the state, by the census of 1835, was 2,174,517; of which 1,016,245, by the proposed line would fall to the western portion, and 1,158,273, would fall to the eastern portion, making a difference of 142,028 only, in favor of the eastern portion.

"The whole superficial area of the state is 43,214 square miles, of which 21,750 1-2 would fall within the eastern portion, and 21,463 1-2 within the western part, making a difference of 287 square miles in favor of the eastern portion.

"2. The above line makes the western portion compact and regular in its form, and of very easy communication for the meeting of conventions, and the visitations of the bishop, while it leaves the eastern portion as compact and accessible as any other line could. The western portion would be in the form of a parallelogram, about 200 miles in length and 80 miles in breadth. The facilities of communication by means of canals, rail-roads already authorized and most of them commenced, and cross roads, are such that very few persons would require more than a day to travel from the remotest part to the centre.

"2. It brings in immediate connexion with the churches in the city of New York and on the Hudson river, the northern portion of the state, which, if it does not at present, will hereafter require more missionary aid than any other part.

"There are at present about fifty missionary stations, in what would be the western portion, and about thirty-five in what would be the eastern portion; of these, 4 are in the county of Herkimer, 6 in the county of Saratoga, 3 in St. Lawrence, 3 in Washington, and the residue in other counties. It is hoped and believed that the soil, character of the inhabitants, and increasing population of the western portion, will, in the course of a very few years, enable it to sustain its own missionary stations, while the same favorable circumstances do not exist in relation to the northern counties.

"4. In reference to the same circumstances, the proposed line would divide the organized congregations and churches of our denomination, and the resident clergy, more equally in respect to the probable increase of the Episcopal Church, than any other line that has occurred to us. The whole number of churches and organized congregations in the state, according to the journal of the convention of 1837, is two hundred and thirty-two, of which one hundred and forty-two would be east of the proposed line, and ninety west of it; of the clergy who are entitled to seats in this convention, there would be about one hundred and twenty-seven in the eastern portion, and sixty-six in the western. The past history of the Church in western New York affords just and safe grounds for anticipating that the largest accessions are to be made in that quarter. At all events no line has occurred to the committee, and it is believed now can be suggested, that will more equally divide the churches and congregations, without running it to the North River.

"It is to be expected that those residing in what would become border counties, by the proposed line, would prefer some other; but as there must be some frontier counties, whatever line is adopted, it seemed to the committee that one should be selected in reference rather to general results than local convenience.

"The committee recommend the adoption of the following resolution:—

"The last annual Convention of this diocese having determined 'that it is expedient that this diocese be divided into two dioceses,'

"*Resolved*, That the line formed by the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida and Lewis, and the north easterly line of the county of Jefferson, as the said lines of those counties are now established by law, be the boundary line between the said dioceses.

By order of the committee,

P. A. PROAL, *Chairman*."

On Thursday morning the morning service was read by the Rev. Mr. Metcalf. A resolution was then offered by Judge Benton touching the admission of newly incorporated churches. The expediency of offering this resolution before the adoption of the rules of order was disputed by Mr. Spencer. The chair, however, decided against him, and Judge Benton proceeded to sustain his resolution; when, there appearing to be some prospect of discussion, Dr. Taylor moved to lay the resolution on the table, stating that the case had been provided for in the rules of order. The chairman of the committee on rules of order then made his report.

The chair then appointed a committee on the incorporation of churches, who had leave to retire. During the recess of this committee the rules of the house were suspended, in order to allow the introduction of two subjects foreign to the special business of the Convention: the first of which was to rectify, by the omission of several names, an error which had been made in the appointment of Trustees of the General Theological Seminary, and the other was to remove an inaccuracy in the calendar. By the time these matters were adjusted the committee on the incorporation of churches were prepared to report, and the result was an accession (out of eight applications) of six new churches to the diocese. Dr. Taylor then called up the consideration of the canon which he had submitted on the day previous, and as chairman of the committee to whom it was referred, reported in favor of its adoption, with a slight alteration not affecting its purport. In recalling the attention of the house to the subject, Dr. Taylor indulged for about twenty minutes, with his characteristic energy, in the expression of the most liberal sentiments—the point of which was to convince the house, that in the event of a division, the Church would none the less remain one in interest and affection, and especially to show the groundlessness of the fear that the missionaries would be cut off from support. After Dr. Taylor had taken his seat, the Rev. Professor McVickar rose to propose a substitute. He objected to the canon on the ground of its being an attempt to legislate where there was no right; as fallacious in its aspect, complicated in its provisions, and pregnant with difficulties in practice. The words of his substitute we do not remember, but the effect of it was a simple provision for the equable distribution of funds. Dr. Hawks replied at some length, advocating the propriety of the canon on principles of legislation, repelling the intimation that it was intended to blind the missionaries, and resting the security of its provisions on the good faith and honor of those who, in the event of its enactment, would be subjected to its obligation. Dr. McVickar rejoined, disclaiming with much good temper the imputation of having attributed a dishonorable motive to his opponents, and distinctly stating that the deceptiveness which he ascribed to the canon would be found in its unavoidable results, and not in the intention of its framers. He then renewed his objections to the canon, and dwelt with emphasis on the anomalous and menacing feature, which, in case of disagreement, provided for the election of umpires. After some further desultory discussion the question was taken, and there appearing to be a majority in favor of the canon, it was considered as enacted. The house then took a recess till 3 o'clock: having determined that the report on the boundary line should be the order of the day in the afternoon.

On reassembling in the afternoon the chair stated that through inadvertence on his part an irregular vote had been taken in the morning, in regard to the proposed canon, it being required that two-thirds of the votes of both orders should concur in its favor, and that therefore it would be necessary to take the vote in a correct form. It being understood that the question was again thrown open, the Rev. Dr. Bayard rose in opposition to the canon. He objected to it as opening the door for the destruction of the present unanimity of the diocese, and dwelt strongly on the assurances which he had received from the missionaries of their apprehensions of want of support in the event of a division of the diocese, and the consequent danger of detriment to the Church. Dr. Bayard was proceeding in an earnest speech against division, and an animated description of the benefits which had resulted to the Church at large from the example and influence of the Diocese of New York, and which might still be anticipated in a greater degree if the diocese were preserved in its compactness and integrity, when he was interrupted and called to order, on the ground of not directing his remarks to the specific subject of the proposed canon.

After the conclusion of Dr. Bayard's speech a scene occurred of considerable excitement; several resolutions being offered, which were quickly followed by successful motions to lay them on the table. The terms of the resolutions we do not remember: suffice it to say, that they seemed to originate in a desire of the minority to bring forward the main subject of the division of the diocese. Particularly, on motion of the Rev. Lucius Smith, to suspend the operations of the proceedings of the house, an animated dialogue took place between Mr. Spencer and Chief Justice Jones: the latter gentleman desiring to hear the reasons of Mr. Smith for offering so extraordinary a resolution, and the former contending that the motion to lay on the table should be put without debate: the one contending that the statement of reasons for offering the resolutions would not come under the head of debate, and the other that it would. The result was, that Mr. Smith's resolution was laid on the table without the desired explanation.

Mr. Spencer then addressed the chair in favor of the proposed canon, and specifically in reply to the objections brought against it in the morning by Professor McVickar. If we rightly understood the honorable member, he endeavored to show that the fallacy of Professor McVickar's reasoning consisted in the assumption that the obligations assumed or imposed by ecclesiastical canons could become the subject of litigation in our civil courts. This error he fully exposed: showed that there was no legal liability in the proposed, nor in any other of our canons; but that all the security for their being carried into effect lay in the good faith of the members of the Church. Dr. McVickar then renewed his objections to the canon, assured the house that he had viewed it not as a question of civil law, but of ecclesiastical polity, and pointed out some practical difficulties which he thought might occur in its operation.

The debate then assumed a digressive character; the Rev. Dr. Bayard stating facts to show that the sense of the west was against division, and the Rev. Mr. Van Ingen intimating in reply a belief to the contrary effect; when, the question being called for, and taken, it was found that the vote stood, of the clergy, ayes 67, noes 36; and of the lay delegates, ayes 65, noes 25. The chair was about to decide that the canon was lost, on the ground of its wanting the required majority of two-thirds of one order, when Mr. Spencer directed attention to the fact that, if the sum of the whole number of votes was taken it would be found that two-thirds of the aggregate were in favor of the canon. The construction of canon xviii. of the diocese, which provides that no canon shall "be adopted during the same Convention, if two-thirds of the votes of both orders shall not concur therein," then became the topic of discussion; in which Mr. Spencer, Dr. Hawks, Judge Benton, and Dr. McVickar took part: the two last-named gentlemen arguing against Mr. Spencer's construction, and Dr. Hawks acceding to the construction of the letter, but viewing it as contrary to the spirit of the canon, and therefore proposing that the vote should be considered as lost. The chair, however, at length decided that the canon had passed. A resolution was offered to reconsider, which, in compliance with a motion from Mr. Spencer, was laid on the table.

The house then proceeded to consider the report of the committee on the boundary line. The Rev. Lucius Smith offered an amendment to the resolution contained in the report rescinding the whole respecting a division. Mr. Seward and Mr. Spencer objected to the amendment, as inconsistent with the subject matter of the resolution, viz. a boundary line. Mr. Smith thought he had reason to complain of the course gentlemen pursued, and expressed his grief at the ground they had taken; said that he had sought an opportunity to express his views, but feared there was a disposition in the majority to prevent it. Mr. Smith was proceeding to this effect when he was called to order, and Mr. Seward explained that there was no wish whatever to stifle discussion, but merely to guide it in its proper channel; that he desired, and believed it was also the desire of the majority, that the whole subject of the expediency of division should be thrown open, and that those who were opposed to it should give the fullest expression of their views; but that he wished the subject to be introduced in proper form, and not mixed up with subordinate or irrelevant matters. Some further debate of a desultory character ensued, which resulted in a motion of the Rev. Lucius Smith to rescind the resolutions adopted in the Convention of 1837, touching a division of the diocese. The house then took a recess till 7 o'clock, with the understanding that in the evening they were to grapple with the main question.

The intense interest that was taken in the proceedings of the Convention was indicated by the punctual and full attendance of the members. Thus, on Thursday evening, as well as on each previous occasion of assembling, every member seemed to be in his place at the appointed moment, and the galleries as well as the ground floor were filled with spectators. The business of the evening was introduced by an excellent address from the chair, exhorting the house to pursue their debates and deliberations in the spirit of conciliation and mutual good will. The effect of the address was unfortunately neutralized by a resolution which immediately followed it, from one of the youngest members present, to rescind the rule of order which provided for the moving of the previous question. The speech with which the resolution was enforced reflecting severely on the conduct of the majority, no less than the resolution itself, and the indignant reply which it provoked from Mr. Spencer had no very tranquillizing effect, and might have been productive of more serious consequences had not the speech of the Rev. Lucius Smith, which followed it, breathed in an unusual degree the spirit of candor, harmony, and peace. Mr. Smith expressed himself decidedly in opposition to a division of the diocese. He was not present, he said, at the last Convention, and knew not the history of the resolutions which he moved to rescind, and desired that information on the subject which he hoped a discussion would elicit. He stated facts to show that the supposed wealth and ability of the west to maintain the Episcopate, and to sustain and enlarge the requisite missionary operations, were vastly overrated. He expressed also his strong conviction, alleging facts to support it, that the complaint which had been made of the want of Episcopal supervision was totally groundless. Mr. Smith was evidently heard with marked attention and favor by the whole house, not excepting those who differed from him in opinion on the particular subject of division: a deference which was no more than a natural tribute to the good sense and Christian temper of the speaker, and to his native and honest eloquence.

A protracted speech on the opposite side of the question was next made by the Rev. Mr. Denison, at the real and final termination of which the Rev. Dr. McVickar rose and offered a resolution, the design of which was to obtain a separate and independent expression of opinion from the clergy and delegation of the west touching the subject of division. This resolution gave rise to much and various, and, as the event proved, fruitless discussion. The Rev. Hugh Smith of New York expressed his earnest hope that the resolution would pass, as it proposed to obtain the leading fact by which he wished his vote to be governed. Several other of the eastern members were understood to coincide in the same view. The house generally, however, showed itself averse to the resolution. The Rev. Mr. Van Ingen objected to it from its inefficiency, as some of the western members were not present. The Rev. Dr. Potter objected as keeping out of view the great principles involved in the question, and unduly magnifying an isolated fact. Others objected to it on account of its anomalous and unparliamentary complexion, and as calculated to forestal the final votes of the western members. Mr. Seward declared that as a western man, he would not give the expression required by the resolution until the final vote was taken. Professor Whittingham inquired with earnestness, whether a question of principle was to be decided by guesses and opinions. Perceiving the reception which the resolution had met with, Professor McVickar rose and withdrew the resolution, and was proceeding to state his reasons for so doing, when he was called to order. The house then reverting to the consideration of the main question, the Rev. Dr. Judd expressed his sentiments and those of the two counties in which he labored as adverse to a division. Dr. Judd proceeded to give a narrative of the early part of his ministry in the diocese, in connexion with Bishop Chase, and Father Nash; the inference to be drawn from which was, if we correctly understood the drift of the speech, that as the Church in the west had grown up under the fostering care of the eastern portion of the diocese, and particularly of the city of New York, it would be rash and hazardous in the former, prematurely to sever themselves from the hold they now had on the sympathies and co-operation of the latter; that when the natural time came for division, it would be naturally and unanimously desired; that at present the measure was inexpedient, and the offspring rather of restless impatience, than of cool prudence; for, said Dr. Judd, "WE ARE NOT YET UNITED ENOUGH TO DIVIDE." The Rev. Mr. McHugh took the floor on the same side, and with a mixture of calm sense and quiet humor, aimed to relieve the house from the impression which had been made by the Rev. Mr. Denison. Dr. Bayard was sorry to inflict a speech on the house, but felt compelled to express his opinions. He feared that we were about to force the Episcopate upon the west without the inclination on their part to receive it. He feared that the precedent we were about to set was fraught with evil: that it would soon become the signal for division and subdivision, until every aspirant for the mitre, who could rally a faction around him, would seek the formation of a new diocese. He dwelt feelingly on the moral influence which had been wielded, and would continue to be wielded, by the Diocese of New York, while it remained one solid and compact body. He alluded to the principles of the lamented Hobart, in which the diocese was nurtured, and expressed his strong conviction that the genuine principles and best interests of the Episcopacy, in the western world, were indissolubly interwoven with the conservation of this great diocese in its strength and integrity. He besought the house therefore to pause before they precipitated themselves, by a downward and irremeable path, to an abyss of confusion and division from which they could never recall their step and escape to the high and pure air of their present position. A member here rose in his place, and said for two parishes that they did not want a division; he regretted the absence of his associate, who if present would have aided the opposition to the measure with a name and talents of acknowledged superiority. The Rev. Mr. Whiting then asked for information relative to the episcopal fund, on the intended distribution of which, in the event of a division, his vote would depend. Several motions were now made (it was after ten o'clock) by the opponents of division for adjournment; which however were lost. The Rev. Dr. Hawks then rose and rivetted the attention of the house for about an hour with a speech of characteristic ability and eloquence. Dr. Hawks referred to the statistics of the diocese, and adduced a number of facts to show the absolute necessity of a greater amount of Episcopal supervision than could be rendered by one diocesan. This he considered as an indisputable fact. He showed from the genius and history of the Church its dependence, under GOD, for prosperity on Episcopal supervision. He reminded the house that the want being admitted they were restricted in the choice of a remedy; for even if the division of dioceses was not the best way of meeting the acknowledged difficulty, it was the only one which it was now in our power to adopt.—He depicted the great and increasing resources of the west, which a measure of the kind proposed could not fail to develope with new power; and he dwelt impressively on the bearing which the enlistment of these as yet undeveloped resources would have on the interests of the Church at large. After Dr. Hawks had sat down, the house testified their satisfaction with his masterly effort by loud and repeated calls for the question. The Rev. Mr. Burgess expressed a desire to speak, but, pleading inability from ill health at so late an hour, moved an adjournment to the next day; but the motion was lost amid repeated cries of question, question. [It should be stated in explanation, that many of the lay delegates were under the necessity of leaving town the next morning.] Mr. Spencer rose to speak on the question before the vote was taken, but was refused a hearing. The chair called for the ayes and noes, and decided that the motion to rescind was lost. Dr. Bayard informed the chair that the constitutional number demanded the vote by orders which was accordingly taken. The result was that of the clergy there were thirty-two in favor of the motion to rescind, and sixty-seven against it; while the vote of the laity stood ayes 18, noes 64. Thus the resolutions of the last Convention in favor of the division of the diocese were sustained by a large majority of each order.

The report of the committee on the boundary line, which had in the morning been made the order of the day for the afternoon, came at length under the consideration of the house. Several attempts were made by churches near the eastern border of the western diocese to have the line changed so as to include them in the eastern diocese; and one (if not more) of these proposed amendments was advocated in part on a general principle. They served, however, to defeat one another; and the house, apparently under the impression that the proposed alterations were the result of local feeling, soon decided on the adoption of the report precisely as it was rendered by the committee. On motion of Mr. Spencer, the Convention resolved to adjourn to September 11, in the city of New York. The minutes were then read and approved; and, after suitable devotions, the house adjourned.

Journal.—On the day on which our paper went to press we received the journal of the Special Convention, from which we copy the excellent address of the bishop to the Convention on Thursday evening.

My Brethren of the Clergy and Laity,—You have now arrived at a stage of your business which gives your bishop the most unfeigned solicitude and concern. These are not connected with the *result* of this renewed discussion of the great question before you, so much as with the discussion itself. Touching the result, it is well known to you that I have been uniformly governed by full and affectionate reliance on the judgment of the diocese, looking forward to its decision, be it what it may, as entitled to the cheerful concurrence and cooperation of all who may be affected by it. I confess, however, that I am filled with deep solicitude when I see you on the eve of the discussion of a question of so great interest, on which there is such honestly, conscientiously, and warmly cherished difference of opinion, and in the details of which there may arise so many points of difficult adjustment.

Mistake me not, brethren. I have not a moment's doubt; I have already heard and read too much that has given me the most grateful and cheering confidence in the Christian feeling of the diocese on this absorbing topic, to allow me to doubt of your serious determination to enter on this question, and to discuss it as Christian men engaged in the cause of God, of his holy Church, and of his precious Gospel. I trust, however, that I shall be pardoned for adding to the expression of the devout pleasure which I have thence derived, my affectionate hope, and my heart's desire and prayer to God, that you will keep this determination steadily in mind, nor suffer yourselves to be for a moment turned from it. Let this great question be discussed and decided in the fear of God with a single eye to his glory, and the spiritual and eternal good of his people, and under the constant operation of the Christian spirit towards each other, of love, kindness, perseverance, and courtesy; in forgetfulness of the mere desire of victory, and entire superiority to all other than grave and holy considerations, and grave and holy means and efforts for success. Then proof will be given, so clear and convincing, that none can gainsay, or resist it, and depend upon it, the eye of the world and the Church is now very especially upon you,—that your Christian profession is not in name only; and that it is as Christian men you engage in the concerns of the Christian Church.

Forgive, brethren, this interruption of your proceedings. Believe me that it has proceeded from nothing but a conscientious desire to do what I rightly may in aid of their best prosecution and most successful issue. And accept my humble and affectionate commendation of you to the direction therein of God's most gracious favor, and the furtherance of his continual help.

Sermon of Dr. Lyell.—The editor of the Gospel Messenger thus happily notices the sermon which was delivered at the opening of the late Convention.

"In a body of such numbers, say 100 of the clergy, and of lay deputies 200, we see but here and there one who was known to us when we commenced our intercourse and participation in the Church. It is a singular, and to us a touching fact, that there was no clergyman present in this Convention, except the venerable preacher, who was in the Diocesan Convention of 1804. The manner in which he alluded to the fact, filled us with deep emotion from the recollection of other days, and the commencement of our humble ministry. There is another fact particularly striking. Dr. Lyell is the senior pastor of all denominations in the city of New York. How keenly he must feel when he looks through that crowded mart and reflects, that of all his clerical associates at the time of his introduction to the parish he now fills with great credit to himself and honor to the Church, not one is left; and it will not be refused to those who recollect those days as the beginning of their course, to indulge in deep emotion—the emotion to which we have just alluded."

General Theological Seminary.—In the Report of the Committee on the Examination of Students, to the Board of Trustees for the present year, occurs an error which it is but an act of justice to correct. The junior class are said to have been examined by the Professor of Oriental Literature on the 11th, 12th, 40th, and 49th chapters of Isaiah, which had been studied by them since the intermediate examination. It should have been stated that the examination embraced the 11th and 12th chapters, and all from the 40th to the 49th chapters inclusive.

Maryland Convention.—[In submitting the following rejoinder of "Maryland," the editor would take occasion to apprize the writer, that he has addressed to him a letter at his residence; which, if he has not seen, he will be happy to write to his present address if furnished with it.]

"*Philadelphia, August* 22, 1838.

"*Mr. Editor,*—I am reluctant to occupy the smallest portion of your columns with matter not generally interesting to your readers; but the singular *fancies* of your correspondent, under the signature of '*A Maryland Churchman,*' compel me to request space enough to show their utter inaccuracy.

"As to what he says respecting the Rev. Mr. Addison, there is ample cause for pronouncing it altogether erroneous. Mr. Addison was strongly importuned to attend the Convention for the purpose of voting *in opposition* to Dr. Wyatt. His constant reply was, '*that he should* go, but only to act and vote in correspondence with what had been the principles of his whole life.' And throughout the Convention he never failed to vote for Dr. Wyatt, and considering this matter of principle, as he did, he never could have expressed the wish hinted by 'A Maryland Churchman.' But while your correspondent was writing on the subject, why did he not deny the *fact*, (at which every man of the least moral sensibility should blush,) that good old Mr. Addison was urged by the friends of Dr. Johns and Dr. Henshaw to vote in direct opposition to his often expressed wishes and openly declared intention?

"Your correspondent also asserts, that 'it is believed that Dr. Johns had more than once made a proposal to the rival candidate that they should forbid their names being used by their friends.' By whom is this believed? By Dr. Johns? Certainly not; for he knows that it is not the case. By his friends? It cannot be; for they must know from him the contrary. By Dr. Wyatt's friends? Certainly not; for he unhesitatingly denies it, and when necessary his certificate to this effect can be produced. Now in whose eye is the beam? Mr. Editor, the facts are these. Since the death of Bishop Stone was announced, Dr. Johns has never directly or indirectly alluded to the subject; for a conversation in which they mutually discussed the qualifications for the office of several clergymen, could not be considered of the nature of a proposal from either to retire. On the contrary, at Centreville the proposal to withdraw was made by Dr. Wyatt to Dr. Johns, and the matter arranged, as appears in the journal, by Dr. Wyatt.

At Baltimore Dr. Wyatt asked Dr. Johns if he designed to bring forward Dr. Henshaw. To which he replied, 'No, we have done enough in that way, I shall do nothing more.' Dr. Wyatt, not long after, in the presence of a third person, proposed to Dr. Johns to unite with him in bringing forward Bishop Kemper, which, after consulting his friends, Dr. Johns in the afternoon of Friday refused to do. Dr. Wyatt then resolved at the first convenient opportunity to propose Bishop Kemper on his own responsibility. These being the facts of the case, need I remind your correspondent of the advantage of a little sackcloth and ashes?

"In respect to the charge that the friends of Dr. Wyatt consented to his retiring only on condition of Dr. Henshaw and Dr. Johns being both withdrawn, this fact should be remembered—no substantial distinction had ever been made by *either party* between the two individuals last named. During the former vacancy, and thus far during the present, they have been alternately nominated in opposition to Dr. Wyatt, and the appointment of either would have equally effected the objects of their friends, and been equally contrary to the principles of their opponents. It was no degree of concession to withdraw one, and insist upon the other. But, Mr. Editor, since the 'Maryland Churchman' undertook to give a more full account of things than I did, and to make Dr. Henshaw the chief actor in the scene, I am utterly amazed that he forgot to tell your readers how the Doctor hesitated, and twisted, and turned, and looked aghast, and never openly assented to the proposition of Dr. Wyatt, that he should honor retirement with his presence.

"The amount of Dr. Henshaw's participation in the election of Bishop Kemper was really this. Anxious to avoid the responsibility of having contributed by his remarks (for his nod is a watchword) to prevent the election of Bishop Kemper, he endeavored at the last moment to influence his friends to join with him in supporting the nomination which had been made by Dr. Wyatt. But did Dr. Henshaw at last vote for Bishop Kemper?

"As to the contemptuous manner in which your correspondent speaks of a mere deacon acting in Convention, I can only say, for my part, I have long since learned not to despise what God hath appointed and his Church allows.

"As is usual, we are met with a lullaby about peace; but, alas for the peace of the Church! while she encloses within her pale the wolf in sheep's clothing. It is vain *to talk* about loving her peace, while publications are made which tend to disturb and embroil it.

Maryland."

Good Spirit.—It is highly gratifying to observe the true Christian temper with which the editor of the Gospel Messenger expresses his acquiescence in the decision of the late Convention. Such a spirit on the part of those who have conscientiously opposed the measure which the decision ratified, augurs the best results.

"Whatever may have been our own private views of this question, we say now, and hope all will remember our language of like import in the Messenger of October last, let all yield to the decision: lay aside all private feeling, and with warm hearts and devout reliance upon the great Head of the Church, go forward with all zeal and fidelity, and work for the honor and prosperity of our apostolic communion."

Churchman's Almanac for 1839.—The publishers of the Churchman's Almanac would state that this annual will be ready for sale on the 18th September, and will be furnished as heretofore, at $4 per hundred. Orders containing remittances can now be received; and it is confidently anticipated that the low price at which the work is furnished, and the valuable information it contains, will induce the liberal support of Episcopalians. Depository, 142 Fulton street.

August 29. Sherman & Trevett.

ADDRESS OF BISHOP IVES TO THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA, JUNE 7, 1838.

(*Continued from page* 95.)

Spent the first week of April at Newbern; preached 6 times in Christ Church to the white congregation—once to the colored, performed the funeral service, examined the children in the Catechism, baptized one adult, confirmed 3 persons, administered the holy communion, and visited the "*Griffin School,*" a most valuable institution for poor children, and conducted with admirable judgment by the Rev. Wm. N. Hawks. I am most happy in being able to state, that the difficulties which during the last year distracted the parish of Christ Church, have been fully removed, and that the vestry, with entire unanimity among themselves, and satisfaction to the congregation, have again secured the services of a minister. May the "Author of peace and lover of concord" continue to shed upon them his blessed influence!

April 6th, preached to the small congregation of St. Thomas, Craven county.

The 7th, preached in St. Paul's parish, Swift Creek. The friends of the Church here need and deserve encouragement. They are now destitute of a clergyman; but in connexion with Trinity parish, Beaufort county, are able to do much towards the support of one.

The 8th, and 7 days following, passed at St. Peter's Church, Washington, and parts adjacent; preached in St. Peter's 8 times to the white congregation and once to the colored, examined the children and addressed the mothers of the congregation, and confirmed 15 persons. This parish, notwithstanding its deep temporal suffering by fire during the past year, has never before exhibited so many and so decided marks of spiritual prosperity.

Good Friday, (13th,) preached, confirmed one person, and administered the holy communion, in Trinity Church, Beaufort county; after which, visited a sick family belonging to the parish, confirmed one person, and administered the holy communion.

Next day preached in Zion Chapel, Beaufort county; and the day following (Easter Day) in St. Thomas' Church, Bath. Confirmed one person, and administered the holy communion. The state of these parishes has not improved since my last visitation.

The 22d, preached twice in St. Paul's Church, Edenton, and confirmed three persons.

My appointment on the 25th, in St. Luke's, Locust Grove, Washington county, owing to my indisposition, was kindly met by the Rev. Mr. Singeltary. The next day, however, I preached at this church and confirmed two persons. My appointment the day following, in Pettigrew's Chapel, was also fulfilled, from the same cause, by my Rev. Brother. 29th, however, I preached in this chapel, and confirmed four persons. The present state of the church in Washington county is highly encouraging, and presents a striking example of what may be done by the fidelity, the industry, and unshrinking perseverance of a missionary. When the Rev. Mr. Forbes, two years and a half ago, entered upon his field of labor, the only feature of encouragement was its miserable destitution. Perhaps in the whole diocese, a point of less promise could not have been selected; a point where long continued error had left a fouler stain upon the bulk of the people, or a deeper prejudice against "the faith once delivered to the saints." Still circumstances existed, making it our duty to send a missionary to the county; and through his fearless and untiring assiduity, his spirit of self-sacrifice, and firm reliance upon the power of truth, under the blessing of God, no missionary efforts in the state have produced a stronger impression, or been crowned with more abundant fruits to the church.

This instance of success strengthens greatly my conviction that our failure, in most cases, arises from a too easy discouragement of the missionary, resulting in his too sudden removal. I could name places, thus prematurely abandoned, where even now, without culture and without protection, the good seed of the kingdom, sown in despondency, is, by the undeserved favor of God, springing up on every hand, and inviting the care of the spiritual husbandman.

The 27th, 28th, and 29th, I spent on the plantations of Messrs. Pettigrew and Collins, at Lake Phelps, attending examinations in the Catechism and Bible, preaching, and confirming ten persons. The colored people on these plantations constitute an important part of the charge of the Rev. Mr. Forbes. And as the efforts put forth to bring these people under the influence of gospel truth have been blessed with a result in many respects new and instructive, I must be permitted here to call your special attention to it, and to some of the steps by which it has been attained.

A little more than two years ago, through the earnest solicitations of Mr. Josiah Collins, jun., Mr. Forbes, by my advice, took charge of the religious instruction of the slaves belonging to the plantations I have named, in connexion with his duties as missionary for the county. On Friday night of the 27th April last, I attended, in company with the Rev. Mr. Singletary, the examination in the catechism of the colored candidates for confirmation, ten in number. The examination was minute and thorough; and we had the most unexpected satisfaction of witnessing a promptness, and correctness, and apparent intelligence of answer to the numerous questions, that would have done credit to any class of catechumens in the church.

The following Sunday night, however, I attended, with Mr. Singeltary and others, to witness a general examination of the slaves, in the Bible. The number assembled could not have been less, I think, than two hundred and fifty. The expression of interest and pleasure which animated their countenances, notwithstanding the exhausting services of the day, showed at once that no compulsion had been called for to bring them together. And no sooner had the examination commenced, than it was easy to perceive, that a better spirit than that of curiosity had prompted so large an attendance.—Brethren, I shall never forget the impressions of that night; they will continue to be among the most pleasing of my ministry! The examination embraced much of the Old Testament history, in its relation to that of the New, and hence to the doctrines immediately connected with our redemption by Jesus Christ; and a better sustained examination it would be hardly possible to conceive. An adequate description of it, were it in my power to give one, would, with your present views of these things, be drawing too largely upon your faith, judging from my own feelings at the time, to encourage me in the attempt. My only desire in the matter is, that you may soon have an opportunity of witnessing a similar spectacle yourselves.

The performance of the regular evening prayer by these people was no less gratifying. The responses were made from memory, and the whole service was conducted with a spirit and propriety which might have put many of our most enlightened congregations to the blush. Although it has been my prevailing conviction, that by a judicious course, much might be done for this class of persons, which is left undone, still this effort at Lake Phelps has gone far beyond any thing I had supposed possible. The evidence of scriptural knowledge, of intelligent perception of the truth, and of deep interest in it, while it produced surprise, convinced us of our previous errors upon this subject—errors in reference both to the capabilities of this people to receive instruction, and to the proper mode of its inculcation.

Upon careful inquiry, I found the following among the leading causes of the surprising effects we had witnessed:

First, a firm and pious resolve, under a solemn sense of responsibility, and in reliance upon God, on the part of the master and mistress of the family, *to go to the very limit of their ability*, in fulfilling their trust in this matter.

Previously to this last successful attempt, the proprietors at Lake Phelps had tried various plans and realized all the discouragements usually experienced under the same circumstances. Many of the slaves, it is true, were induced to make a public profession of religion, but without any improvement in their tempers and lives; their piety being evinced only in noisy and disorderly meetings, resulting in little else than petulance and self-conceit. Notwithstanding these discouragements, however, Mr. Collins was not to be moved from his purpose; but only became more resolute and energetic in his exertions. He determined, after witnessing the failure of various schemes, chiefly addressed to the *passions*, to try the grave and subordinating system of the Church. In order to this, he sought and obtained an active, discreet, and patient episcopal clergyman.

Such a clergyman is the *Second* thing required to ensure a result like that I have mentioned.

(*To be continued.*)

SUMMARY.

Dr. Sparrow.—Letters from Professor Sparrow, under date of Liverpool, June 25th, give the gratifying intelligence of the improved state of his health, and afford to his numerous personal friends, and to those interested in the prosperity of the seminary and college, to which he sustains so important relations, ground for the expectation that he will be able to resume his duties in the autumn.

Gambier Observer.

Ordination.—At an ordination held by Bishop M'Ilvaine in Rosse Chapel on Sunday morning the 5th of August, Mr. James Bonnar, a candidate for the degree of Bachelor of Divinity, in the Theological Seminary of Ohio, was admitted to the Holy Order of Deacons. The sermon was preached by the minister of the chapel, and the candidate presented by Professor Wing. *Ibid.*

Change.—The Rev. T. Minor has accepted a call to the charge of the churches in Cherry Valley and Westford, Otsego county, and entered upon his duties there.

First Medical Degree Conferred in America.—In the year 1768, a medical school was commenced at New York, in connexion with Columbia College, in which Drs. Closy, Bard, Jones, Middleton, Smith, and Tenant constituted the faculty. In 1779, the degree of *Bachelor* of Medicine was conferred upon Samuel Kissman and Robert Tucker. In 1770, Dr. Tucker received the degree of Doctor in Medicine. This was the first time it had ever been conferred in America. William Bull, son of the Lieutenant Governor of South Carolina, was the first white person born in that state, and the first American who took the degree of M. D., which he received at Leyden in 1734.

Boston Medical and Surgical Journal.

Mr. Wyse (a Roman Catholic) has strongly urged his motion for the appointment of a public board of education; but was outvoted by a slight majority, the friends of the measure being active and at their posts, but the great majority of the members, either from indifference or design, absenting themselves from the discussion. Lord John Russell opposed the motion; not however from principle, but only on the ground of its being inexpedient at the present moment; and he confesses that he cannot see his way to any plan of national education which is likely to give general satisfaction. So far we have a respite; but it behooves the friends of religious education to be vigilant and active, for the secularists are urging their scheme with great zeal and plausibility, and not without sanguine hopes of final success. The deplorable fanaticism exhibited by a band of Kentish peasants under the instigation of the lunatic Thom, under the name of Courtenay, and which has been attended with a lamentable loss of life, has been urged in proof of the need of education. Now, we do not deny this need; it is fearfully great, both as respects the quality and the quantity of popular instruction; but we deny that the schemes now proposed will remedy the evil. Thom's deluded followers were incited by alleged political grievances and oppressions; and as to their fanaticism, it was not the absence of secular knowledge, but of scriptural, that made them listen to the fallacious cry of "Lo, here is Christ!" The remedy which some of our theorists are proposing for fanaticism is infidelity; but the true remedy is solid religion; and as for the scenes of bloodshed, let the atrocities of the first French Revolution declare whether Deism and Atheism soften and purify the human heart. The fanaticism of these peasants is not so extraordinary as the mental follies of some "useful knowledge" men, who can believe animal magnetism, and other absurdities, provided they are not revealed in the Bible.

London Christian Observer.

Extraordinary Mode of Resuscitation.—A youth, named Henry Rice, having fallen into the basin, City-road, a quarter of an hour elapsed before he could be got out. The boy was conveyed to the Wenlock Arms, and two surgeons immediately attended, who, after an hour's exertions, were unsuccessful in their attempts to restore the youth to life. A drunken man in the tap-room, waking from his sleep, and hearing that the medical men had failed in their attempts, staggered into the room and said he could restore the boy, and applying his mouth to that of the youth, (at the same time including the nostrils,) and by strong suction, as if drawing the breath from the patient, actually renovated the lad in a few minutes, to the astonishment of all present. This was the ninth person whom this individual had restored to life in a similar manner. This extraordinary case has excited much speculation, and has led to the conjecture that an instrument might be made to answer the means adopted in these instances of resuscitation, which would be highly beneficial in every point of view.

English Paper.

Bibliomania.—A curious exhibition of Bibliomania is to be seen in the British Museum, where are to be found nine thick volumes entirely composed of title pages, the collector of which must have spoiled thousands of volumes, to obtain them.

In reply to the well-timed remonstrances of the Bishop of London, Lord Melbourne has stated that the Queen's government is in correspondence with the East India Company upon the subject of the coerced attendance of her majesty's Christian subjects at the abominably licentious and cruel rites of Pagan idolatry. The General Assembly of the Church of Scotland has also remonstrated on the subject; Mr. Poynder has again brought the question before the court of proprietors, with a new collection of disgraceful facts; and petitions, and memorials are flowing into both houses of Parliament, and to the court of directors; who, we trust, will now be forced to listen to the voice of a Christian nation, and to abolish forthwith and for ever these ungodly practices.

London Christian Observer.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the abovenamed parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Colton, Rev Calvin, 9 Murray.
Cooke, Rev James W, 23 Cliff.
Cuming, Rev Francis H, 24th street, 2d door from 4th Avenue.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, Rev Caleb S. 349 Broadway.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Kellogg, Rev Ezra B, 401 Hudson.
Kelly, Rev. Charles V.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 186 Canal.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac, 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Hoboken.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 9 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 141 Eighteenth.
Smith, Rev Hugh, 95 Twentieth.
Staunton, Rev William. 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 87 Nineteenth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 189 Bleecker.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, Johnson, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

☞ Notice of alterations in this list should be sent to he office, 142 Fulton st. by the 25th of each month.

MARRIED,

At Greenwich, Connecticut, on the 28th inst., by the Rev. Joseph H. Nichols, the Rev. Warner Hoyt, of Snow Hill, Maryland, to Miss Elizabeth P. Reynolds, of the former place.

CALENDAR.

SEPTEMBER.

2. 12th Sunday after Trinity.
9. 13th Sunday after Trinity.
16. 14th Sunday after Trinity.
19. Ember Day.
21. Ember Day, and St. Matthew.
22. Ember Day.
23. 15th Sunday after Trinity.
29. St. Michael and All Angels.
30. 16th Sunday after Trinity.

NOTICES.

Theological Seminary of Virginia.—The next session of this institution will commence on Wednesday, the 26th day of September. Applicants for admission into the Seminary will assemble in the lecture-room on that day, at 11 o'clock, for examination.

The folowing extract from the rules for the goverment of the Seminary contains the terms of admission. "Every person producing to the faculty evidence of his having been admitted a candidate for holy orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

By order of the Faculty,

sep1 E. R. Lippitt, Secretary.

St. Clement's Church will be opened for divine service on Sunday next.

Grace Church will be open for divine service tomorrow.

Associate Alumni of the Gen. Prot. Epis. Theological Seminary.—The Triennial Meeting of the Associate Alumni will be held in the Vestry Room of St. James' Church, Philadelphia, on Friday, September 7, at 5 P. M. Anthony Ten Broeck, *Rec. Sec.*

General Theological Seminary.—The next session of this Seminary will commence on Monday, October 1. The students and candidates for admission are desired to assemble in the chapel at 12 o'clock. The examinations of the latter will take place on or after that day; and it will be convenient that their testimonials be presented to the Dean of the Faculty as early as possible. Qualifications for admission are these:—Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the ninth canon of the General Convention of 1832, will, on application, be received into the Seminary.

All others will be admitted, who produce satisfactory evidence of religious and moral character and of attachment to the Protestant Episcopal Church, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis, and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts of the Apostles in Greek, and on the primary elements of the Hebrew language; each applicant must be able to read and pronounce the Hebrew with facility, according to the Masoretic punctuation, and be acquainted with the paradigm of a regular verb in all its conjugations. He must also present a specimen of English composition.

Bird Wilson, *Dean of the Faculty.*

August 8, 1838. 3t

Board of Missions.—The Triennial Meeting of the "Board of Missions, of the Protestant Episcopal Church in the United States of America," will be held at St Andrew's Church, Philadelphia, on Thursday, September 6th next, at 5 o'clock, P. M. P. Van Pelt, *Secretary.*

August 11, 1838. 4 t

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received from Mr S DeVean, Postmaster, Niagara Falls, amount left by a Mrs Sarah Woodruff, deceased, $4 50. Remitted by Rev E C McGuire, Fredericsburg, from Miss Agnes Gray, of said parish, for the education of a Greek girl as a teacher under Mrs Hill, $50. Remitted by Rev John T Clark, of Mount Larnel, Halifax co, Va, for foreign missions, $5; annual subscription of Mrs Henrietta M Clark, for education in Africa, $15—$20. Received per James Swords, Esq. from W T Hunter, Esq, agent at Savannah Female Society of Christ church, per Rev Edward Neufville, one half of $80, $40; monthly missionary meeting, collections and offerings in said church, from March 26, to July 11, one half of $54 04, $27 02; for Greece, $2, Africa, $2 67, $4 67—$71 69. Received by the hands of Rev B Dana, Alexandria, D C, from Mrs Custis of Arlington, $5; Mrs Foote Hayfield, $15; Misses Thompson, $2, Misses Herbert, $2, $4; Mrs Martha Mason, $2; Bushrod & David Frobel for Africa, $2; a member of Christ church, for do, $10—$38. Received per Rev John A Vaughan, from Mrs A Gibbs, Charleston, contribution of a few ladies to be applied by Rev Dr Boone to the education of youth, $250. Received do. from Hon Simon Greenleaf, Cambridge, Mass, $10; from two ladies of St Paul's church, Newburyport, Mass, $2—12. Received by the hands of Messrs Sherman & Trevett, collected by a lady of All Faith parish, St Mary's county, Maryland, and forwarded by Rev Mr Claxton, $16. Total Receipts, $462 19.

Charles J. Aldis, Treasurer,

August 28, 1838. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The subscriber acknowledges the receipt of fifty dollars from Mrs Gautier of Jersey City, for the benefit of students in the Seminary. Henry Anthon.

August 29, 1838.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1838 *Missionary Disposable Fund.*

August 22, Received collection made in Christ church, Marlborough, Ulster county, $4; 28, Received collection made in Christ church, Ballston Spa, $29; 28, Received collection made in Bethesda church, Saratoga Springs, $23; 28, Received offerings of the children attached to the Sunday school of Christ church, Ballston Spa, $3; 28, Received collection made in Trinity church, Elmira, Chemung county, $25; Received collection made in St John's church, Mount Morris, Livingston county, $7 Total, $91.

1838 *Education Disposable Fund.*

August 22, Received collection made in Christ church, Marlborough, Ulster county, $2; 28, Received collection made in Trinity church, Utica, on Wednesday, 22d inst., on the occasion of the opening of the Special Convention of this diocese, $64 02. Total, $66 02.

August 29. Benjamin M. Brown, Treasurer.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to August 30, from the following persons, viz.

Joseph Whetham; Marsh, Capen & Lyon; David M Wells, remit; Rev A Guion; Postmaster, Westford; Postmaster, Ohio City; Armstrong & Berry; Rev E Punderson; Postmaster, Boston; Charles Stimpson, jun.

Packages forwarded by the Protestant Episcopal Press.

1 package for Rev Mr. Rowland, Sheburne, Nova Scotia, care of J Hamilton Braine, Esq, Halifax, sent to C N S Rowland Esq; 1 bundle for Charles Stimpson, jun, Boston, sent to Swords, Stanford & Co.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending August 30, from the following persons, viz.

Rev A Guion, Piqua, Ohio; J T Beckley, Esq, Church Hill, Ala; Rev K Goddard; Rev R B Van Kleeck, Troy, N Y; Rev Henry Gregory, Homer, N Y.

Packages forwarded by the Episc. S. S. Union, during the week ending August 30.

One package books to the Rev W Hickox, Jamestown, Island of Canonicut, R I, care of David Holloway, Newport, per sloop Camilla, D C Champlin, master.

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.
sep1 tf

ST. LUKE'S FEMALE SCHOOLS will be reopened on the first Monday in September, when the teachers in all the departments will be present, and all those who intend to enter the school, are respectfully requested to attend as early in the term as possible.
3t Miss H. M. Phelps, Principal.

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to.
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicennius, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett.

NEW BOOKS just received at the Depository, 142 Fulton street.
Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
Home Education, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar.
James Macedigott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.
REFERENCES.
Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3wi.

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at the Depository, 28 Ann st. sep1.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years' course of study. C. MASON, *Rector*.
Sep1. 2ti.

LATIN DIALOGUES.—Latin Dialogues collected from the best Latin writers, for the use of schools, 6th edition. Just received and for sale by
Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

THE ETON LATIN GRAMMAR.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A. M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

ST. PAUL'S COLLEGE, near Flushing, N. Y., will open on the first of October next. A prospectus of the institution may be had at the Episcopal Press, Fulton street, and at the Book stores of Appleton; and Messrs. Swords & Stanford, Broadway. It will be sent to any one requesting it per mail.
The services of a gentleman acquainted with business are wanted as the *Curator* of the College, to whom a liberal compensation will be given. Application in the first instance must be made by a letter (post paid) with references, addressed to the Secretary of St. Paul's College, near Flushing, N. Y.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.
ALSO EXHIBITING,
THE FALLS OF NIAGARA.
A faithful representation of that stupendous Cataract.
Open every day from 9 in the morning till 10 at night.
Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each.
aug18 tf

SALE OF SPANISH CHURCH BELLS IN NEW YORK.—Seventy-five fine-toned Spanish Bells, taken from the Churches and Convents in Spain, and imported into this country in May last, weighing from 50 to 1500 pounds, beautifully cast and ornamented with Crosses and representations of the Virgin Mary, with various inscriptions, dates, &c., some of which are as far back as 1500. In point of sound and tone, they are pronounced by judges to be very superior; affording fine opportunity for several chimes of choice selection; will be sold at auction, on Wednesday, fifth of September next, at 12 o'clock, at the store No 81 New street, New York.
Catalogues giving full particulars will be ready one day previous to the day of sale. D. C. & W. Pell,
aug18 2w 87 Wall street.

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 *Fulton street.*—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by
Sherman & Trevett,
aug18 142 Fulton street, New York.

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ORGANS.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained. Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug18 1pm for 5m

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.
Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.
At the Union Depository, 28 Ann st.

POETRY.

From the British Magazine.

THE AGED PARISHIONER.

My limbs will scarcely bear me now
  The new-made grave to see,
And dull and dreary sounds the bell,
  So soon to toll for me.

Fourscore long years have weighed me down,
  Long years of toil and care,
Since I was borne to yonder font,
  And made a Christian there.

And moss has grown o'er many a stone
  To hide the tale it told,
And many a stout and powerful bone
  Hath crumbled into mould,

Since I was gather'd with the young
  Among the tombs to play,
And every funeral gave to us
  A thoughtless holyday;

And I was gay and light as these,
  Though all like fancy seems,
As if it were not really so,
  But only dream'd in dreams.

Since then how often every house
  Hath days of sorrow seen,
How often every door around
  By mourners darken'd been!

My husband and my babes, O GOD!
  Thou wast not pleased to spare;
And none are left me now to ask
  My blessing or my prayer.

The children of my children, too,
  Beneath the yew-tree sleep,
Save him whom, for his wickedness,
  They sent beyond the deep.

And 't would have saved my eyelids old
  From many a bitter tear,
If he, poor boy! in infancy
  Had lain beside them here:

For black and heavy was his guilt;
  He broke the chancel-door,
And stole—it was a fearful deed—
  The savings of the poor.

Some say 'tis wrong to pray for him;
  I cannot think it so;
For all unbounded is the love
  Of CHRIST our LORD I know.

Full well I know the bless'd intent
  For which my Saviour died,
To spread for all who should repent
  The gates of mercy wide.

Oh, beautiful, indeed, their feet
  These tidings who proclaim!
And sweet, indeed, the voice of those
  Who praise that holy name!

And though my ears are stopp'd by age,
  Yet much I love to see
The lips of sinners stirr'd in church,
  On meek and bended knee;

In vain for me GOD's minister
  Doth week by week declare
The treasures that are open still
  To penitence and prayer.

Yet doth it joy my heart to know
  That others may be moved,
That others hear the glorious sounds
  I once so dearly loved.

And still I pray in silentness,
  Whene'er my strength shall fail,
To bear me to my ancient seat
  Against the chancel-rail,

That soon that bell may bid them come
  My aged limbs to see
Passing in quiet to their home
  Beneath the old yew-tree.

MISCELLANY.

THE MAID OF JUDAH.

BY A. A. LIPSCOMB.

CHAPTER I.

"Can I any, any longer doubt? can I longer doubt? No, no. Unbelief! thy reign of darkness is over. I will cast off thy chains and be free. *He* must be the Messiah. Who but *He* is the deliverer, whose coming was first announced by JEHOVAH himself amid the bowers of Eden? Who but *He* is the glorious object on which the hopes of patriarchs were fixed, and the expectations of a world have so long been placed? Who but *He* is endowed with that unearthly grandeur—that divine excellence which the prophets of Israel have ever thrown around the person and character of the promised Messiah? Who, finally, but *He* answers the description which the masterly hand of Isaiah sketched? Expiring one! I see in *thee* the 'end of the law'—the substance of which all our types were but the shadow. 'Thou art the Son of Israel—the Son of GOD!'"

Such were the words of Mariamne, the daughter of a noble Rabbi, as she left the crowd that surrounded the cross of CHRIST. Impelled by an idle curiosity, she had, but a short time before, joined the eager throng who were pressing out to Calvary. She had witnessed the unparalleled scene of the crucifixion, the darkest record in the volume of time. She had seen the sun blush at the impious exhibition, and draw around him a cloudy mantle. She had seen all nature divest herself of the garments of joy and clothe herself in the drapery of mourning. From every part of creation's frame she had heard the mutterings of righteous indignation, and listened to the united voices of heaven and earth proving his purity and establishing his innocence. And could she withstand so forcible, so unexpected an appeal? Could she close her eyes against a truth which seemed to be every where written, or shut her ears against a fact that even the dead had risen to proclaim, and that the eternal silence of nature had been disturbed to publish? Reared up in the bosom of the Jewish Church, all her prejudices in its favor, and all her feelings opposed to its destruction, Mariamne had ever manifested a settled hostility to the principles of the new sect. Neither the sanctity of the Saviour's life, nor the sublimity of his precepts, nor the character of his miracles, could incline her to view them with the least degree of approbation. What they, however, failed to do, the last tragic scene of the Redeemer's life accomplished. She looked upon the sufferer for whom no tears flowed and no sympathy was felt. She gazed upon the convulsions of nature, and as her eye saw, enmity retired from her bosom; prejudices, implanted within her childhood and rendered firmer by age, surrendered their strongholds, and from the throne of judgment went forth the voice,—"Truly this man was the Son of GOD."

Slow was the homeward step of Mariamne. The bustle of the dispersing crowd disturbed her not, her senses forgot to perform their offices, and all her soul was engrossed with the scene of which she had just been a spectator. Through the most unfrequented parts of the city she hastened home, endeavoring to prepare herself for the reception with which she most assuredly would meet. Knowing the extreme hatred of her father to the doctrines and advocates of the new religion, and remembering the bitter declarations which he so often had made, she almost trembled for her fate. The triumph of fortitude, however, succeeded her temporary alarm, and she laid her cares and anxieties on the promises of Him who had said, "I will never leave thee."

Having reached her dwelling, she immediately, unnoticed by the family, retired to her chamber. Amid the stillness that there surrounded her, Mariamne prayed long and fervently to her GOD. Those heart-felt petitions were heard and answered. Among the first to plead a Saviour's death, she was among the first to realize its virtue. That voice which tranquilizes the irritated sea, said to her, "Be still!" and there was "a great calm." Communion with GOD!—Oh! this can quiet perturbation when all other means have been successless. The oil may fail to still the raging waves, and the strongest "*sedatives*" may not always calm the agitated nerves; but intercourse with heaven, when did it ever fail? What disturbance can it not quell? what fears can it not subdue?

CHAPTER II.

Seated beside an open casement, Mariamne held in her hand a letter, on whose contents she was apparently reflecting. Mildness and resignation sat on every feature. No shade of trouble was on her brow, and no expression of inward uneasiness marked her countenance. She had been at prayer, and from the other world had caught the smiles that played around her. An observation of her at that moment would have kindled the fire of genius. Admiration would have warmed and glowed at her appearance, and poetry seized her harp and touched its most musical strings to her praise. Oh! there enveloped her a glory such as that which surrounded Moses when he descended from the mount, dazzling the eye by its brightness, and reminding one of that still more surpassing lustre, which, flowing from an uncreated fountain, illumines every planet, shines throughout the wide universe, and bathes eternity in its living splendors.

Absorbed in deep meditation, Mariamne continued in one position until the setting of the sun, when she was interrupted by the entrance of her mother.

"I come, my child, to learn your determination. I have waited thus long to give you sufficient time to examine the matter well. Let me hear your reply to your father's letter," said the mother.

"The letter, mother, has not altered my mind. Fixed still is my resolution to be a disciple of the LORD JESUS. Whatever may be the consequences, I cannot, I dare not change."

"And is it possible! Has it come to this, my daughter, that you have no respect for the superior judgment of your father; no regard for the accumulated stores of his experience, and no wishes for his gratification? Can you dishonor his noble name, and stain the reputation of our family by a connexion with the odious band who follow a deceiver? Why not recant?"

"Recant! mother, name it not. I have put my hand to the plough, can I look back? I have laid the foundation, and the building must be finished. How can I renounce a system so pure in its principles, so just in its precepts, so elevating in its transports, and so divine in its rewards? I am wedded to it for life. Mother, hear it—*for life*."

"Can nothing move you?"

"Nothing! I have counted the cost."

"You have not thought of the serious consequences of your conduct. You have surely been hasty. Disgrace, imprisonment, and death await you. Will you endure these things for such a religion? Folly—ay, it is madness!"

"Yes, mother, the folly of obeying GOD! the madness of hearkening to the voice of conscience!"

Oh, my child, why persevere! Why risk so much for nothing?"

"For nothing, mother? Are peace, pardon, sanctification nothing? Grace now and glory for ever—are they nothing? Rather say contempt and misfortune are nothing. Rather say stripes, persecution, and martyrdom are nothing. I am now delivered from the 'yoke which neither you nor your fathers could bear,' and I can never again return to it. No, never."

"Is there no hope for me, my daughter? Must I carry these painful tidings back to your father? By the memory of my past kindness, and the promise of future good, do, my dearest, change your conduct!"

The daughter's utterance was choked. Tear after tear stole down her flushed cheek, and sigh after sigh came from her bosom. At last she regained some composure, and merely said, "I am unmoved."

"Be it so, then," replied the mother. "Mariamne, I have done. My entreaties have failed. Listen to my last words: when you experience the miseries that will certainly be your portion, remember what the kindness of a mother did to prevent you from the pursuance of this course. In the bitterness of thy spirit then remember my expostulations and prayers. You authorize me to tell your father that you will never forsake the system which you have espoused?"

"I do! I do!"

"Sad task for me!"

Clasping her mother at that instant, Mariamne burst into a flood of tears, and passionately exclaimed, "Oh, mother! tell father that I know the clearness of his judgment and the acuteness of his discrimination. Tell him every motion of this heart is for him, and every wish I have is for his happiness. Tell him I am yet his devoted daughter; but tell him, too, that I believe in JESUS, and never can renounce my faith. Let him try me, mother, and I will show the truth of religion to him in all my life. All my words and actions shall bespeak the highness of its original, and the holiness of its ends."

"Alas, poor child!" said the mother, as she loosed herself from her embrace; "alas, my daughter! would to GOD thy reason had departed from thee ere it led thee into so fatal an error! Would to GOD that thou hadst died whilst thy faith was unshaken in Judaism. Then, methinks, thy last pillow would have been all roses and no thorns. Then thy home would have been with angels and with GOD! Alas! thy credulity! thou art undone! thy ruin is sure!"

The distressed mother narrated the above conversation to her husband. As might have been expected, he was inflamed with rage. Anger pervaded his entire heart, and he thought and spoke of nought else, save her punishment. "Cursed be the hour," said he, "that gave birth to the impostor who has interrupted the harmony of so many families, and torn from our religion so many of her bright ornaments.—Deluded girl! What demon possesses her? I'll see if she be past recovery. I'll break asunder the bands that unite us together. I'll crush all natural feelings, and thus will I bring her to herself. She will yet be reclaimed."

CHAPTER III.

What two venerable personages are those walking in the porch of the temple? We recognise in one the father of Mariamne, and in the other a prominent member of the Sanhedrim. They manifest great excitement, and their conversation is on a topic fraught with interest to them.

"This report will do us serious injury. It will overthrow all that we have effected, and will communicate a fresh impulse to the abominable cause of the deceiver. Who will believe what we have said when it is every where declared that CHRIST is risen?"

"And believed, too, by many."

"Yes, believed by all those who are ever ready to credit impossibilities, and seize upon every thing that will advance their views."

"I fear it is unfortunate for us."

"We had flattered ourselves that the quiet of our city was restored—the frightened earth had become calm—the darkness that Satan's agency produced had disappeared—all things had resumed their former condition, and here a new source of commotion has been found out. The seal of the tomb is broken, and the body is gone. What shall we say? what can we do?"

"When did this happen? Strange occurrence, truly!"

"It took place this morning. While the moonbeams slept upon the sepulchre, the body was removed. It is said that distant music was heard, fair forms seen, and singular appearances beheld. It must have been stolen!"

"Stolen! who would have had courage to attempt it? Not, surely, that traitor who denied CHRIST to the maid, nor those other timid, shrinking disciples! Who were they that removed it?"

"Those deceptious disciples. They only feigned fear while CHRIST lived, that when dead they might unsuspectingly accomplish their design."

"But, hold! what band is that? Is not that the Roman guard? They can give us a true statement of this mysterious matter."

"I have already furnished you with their narration. While they slept the theft was committed."

"Will their story be credited?"

"Oh, yes, certainly. Verily it is a good one. And besides, we'll make it better."

"How, pray you?"

"We will sharpen the sword of persecution. We will open more dungeons and rivet more chains. We will add fuel to the fires of vengeance. Zeal for our country, our country's religion, and our country's GOD, shall bear us off triumphantly. The law shall live for ever."

"May it be so."

"Time will show that we are right. Its revelations will evince that he was stolen."

The conversation closed. As the last speaker turned to enter into the temple he repeated, "Time will show that we are right. Who can destroy our foundations? We have a religion hallowed by antiquity. It has flourished in the past, and in despite of all opposition, it shall triumph for ever."

CHAPTER IV.

Who can describe the joy of the infant church when her LORD rose from the dead? *Then* "was the sound of rejoicing heard in the tabernacles of the righteous." *Then* did she lay aside the garb of mourning, and array herself in the "garments of praise." As the flower, bruised and beaten down by the force of the storm, will, when the tempest is over, raise its head and smile for joy, so did the church exult, when the scheme of her foes was defeated.

Away from the world—in her own private chamber—Mariamne shared in the joy of the friends of the Redeemer. Again did her solicitous mother find her out and urge upon her an immediate renouncement of her principles. "It is not yet, my daughter, too late. Your father may yet be reconciled. Though highly incensed by the late occurrence, his love may be gained."

"Expect me not, dear mother, to change. Is your mountain of Olivet strong in its foundations? Has the lightning played around its summit without injury, and the storms beat upon its base without harm. So it is with me. Behold in it my emblem!"

"We must, then, part. Thy father has declared that he will sever the cords that bind us together. No more wilt thou be my daughter, and no more will I be thy mother."

"Say not so. Though I should be harshly torn from thy bosom, and no longer rest in thine embrace, I will keep alive the flame of love that now burns so warmly within. I will watch it as the vestal virgins watch the fire of the altar. Far from thee, my mother, I'll think of thee. Morning's first breath and evening's latest sigh shall waft to heaven my prayer for thee. I shall still be thine—wilt thou be mine?"

"Ever—ever, child!"

"We part then in hope, though in tears. Henceforward I am homeless, fatherless! but not without a mother. Why should I mourn? Oh thou who here below hadst not where to lay thy head—more destitute than the birds of the air, and poorer than the foxes of the earth—be my support, while in thy footsteps I tread!"

The mother had hardly left the room when the father entered. If the reader has ever seen an individual under the influence of anger, with darkened brow and fiery eye, he will be able to form some idea of the appearance of the Rabbi at that time. His daughter rose to meet him, but he commanded her, in a hoarse tone, to keep from him. "Leave me quickly," said he, "and let me see thee no more."

The blow was now struck. The silence of subdued grief, for a time, placed its signet upon her lips and she said not a word.

Sunlight had faded from the west, and the misty veil of twilight was gently beginning to unroll itself over hill and dale when Mariamne left her home. Where should she go? She felt like Abraham, when, by the divine command of GOD, he forsook his native land to go "he knew not whither." Guided by an invisible hand, she directed her course towards Mount Olivet. As she wound the mountain, the hum of the city died away, and full on the breeze came from a distance the sounds of rejoicing. She listened again and again; she drank in the rich melody of the music. Whose voices could they be? Who could be there, wakening the echoes of the mountain, and sending forth, to listening trees and repeating rocks, the tributes of praise? Had angels come again to earth to sing of the resurrection of him whose birth they declared? With a quick step she hurried to the spot, where she found a band of disciples worshipping the GOD in whom they believed. Why should she feel restrained? She approached them and begged permission to unite in their devotions.

The termination of the religious exercises was followed by an invitation for Mariamne to remain with them. With peculiar weight that invitation was pressed when she narrated the circumstances which had introduced her among them. "Thou shalt now," said they, "be one of us. We have all things in common.—We are but one family—actuated by one principle, and pursuing one end. 'Come thou with us and we will do thee good.' Thou shalt share in our means and participate in our enjoyment."

Blessed with the kind society of new friends, Mariamne was happy—daily ripening for heaven, and advancing constantly in holiness. She felt herself to be a pilgrim in a strange land, emphatically a wanderer, exiled from friends and home.

CHAPTER V.

"Let me see my daughter before I die.—Let her be soon brought that I may speak to her ere my voice be hushed. Hasten, for I am dying." So said the aged Rabbi.

His wish was quickly obeyed. Mariamne was found and conveyed to his bedside. What a tender meeting was that! Not the meeting of a friend with his friend; but the meeting of a penitent father with his returning daughter! "Oh, come, my injured one," said the Rabbi, "come from thy banishment to this bosom.—Forgive me—forgive me———"

He could say no more, but fainted away. In a few moments he partially recovered, looked upon those around him, breathed a low farewell, turned upon his side, and died.

There was hope in his death. He had seen the error of his ways and repented. Upon his dying bed, he declared his conviction that JESUS was the Son of GOD, and often was heard to say, "I believe that he died for our sins, and rose again according to the Scriptures."

Mariamne was now restored to the arms of her mother. From the furnace of affliction she came forth bright and beautiful—her brow unblanched, and her fortitude undestroyed.—None ever questioned the sincerity of her piety, for she had given the strongest evidence that her religion was not merely a theory of the mind, but an indwelling principle of the heart. In the practice of all those virtues which bring their own recompense she passed the residue of her life. Her spirit was that of CHRIST—her sphere one of benevolence, and her aims the advancement of the glory of GOD and the happiness of the human family.

After having had the satisfaction of witnessing the decided triumphs of grace—after having seen the time-sanctioned throne of Judaism crumble, and the territory of idolatry successfully invaded, she departed from the world, cloudless in her prospects and strong in her faith. Her belief, living, was her belief, dying. Her mortal relics sleep in the sepulchre of her fathers, while her spirit, purified from sin, ascended to that clime "where the wicked cease from troubling, and the weary are at rest."

From the Church.

THE GIPSY.—BY CHARLOTTE ELIZABETH.

"Do you want your fortune told, ma'am?" said one of this outcast tribe, as we met, a short time ago, on a broad heath. I shrunk instinctively from the bold, half-laughing stare of her brilliant eyes, and with a silent shake of the head, walked on. This was followed by a feeling of self-reproach, that I could not stifle: the circumstances were such, that I could not have spoken to the unhappy creature; for a number of carriages, donkeys, and disorderly persons, were there clustered together, on the occasion of some neighboring fair or races; and I had difficulty in conducting two or three children over the disagreeable spot which we were obliged to pass. But the question forced itself on my mind, whether, if I had been so accosted under less unfavorable circumstances, I should have resisted the impulse of natural aversion, and addressed that poor depraved gipsy as an immortal soul, destined to an eternal, unchangeable state of being, and evidently hastening along the path of destruction. I could not satisfactorily answer my own query; there is no aptitude in the natural heart to such work; and it is idle to speculate on what we would do in circumstances merely suppositious. Many have, like Peter, vaunted, in the hour of safety, how boldly they would go to prison and to death for CHRIST's sake and the Gospel's, who, when the trial actually came, were made ashamed of their vain boasting, and denied their faith: others, shrinking with terror from the anticipated hour of temptation, in mistrust of their own experienced weakness, have, out of that weakness, been made so strong, that their names now stand enrolled among the boldest and brightest in the noble army of martyrs. The habit of fancying scenes and situations, with the part that we ourselves should take in them, is more hurtful than is generally supposed. "As thy day, so shall thy strength be," is the promise given; and we ought by no means to anticipate the day, seeing that we cannot anticipate or calculate the measures of strength that GOD may see good to vouchsafe.

But I must return to the gipsy. The rencontre with her gave rise to a long train of thought, which occupied me during the rest of my walk. I was near an abode of royalty, and could not but recall the touching anecdote of the beloved and venerated monarch, George III, who, when hunting near Windsor, with his characteristic tenderness of feeling, relinquished the enjoyment of the chase out of compassion to his exhausted horse, and, gently riding alone through an avenue of the forest, was led by the cry of distress to an open space, where, under a branching oak, on a little pallet of straw, lay a dying gipsy woman. Dismounting and hastening to the spot, his majesty anxiously inquired of a girl, who was weeping over the sufferer, "What, my dear child, can be done for you?" "Oh, Sir, my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way before it was light this morning to Windsor, and asked for a minister, but no one could I get to come to me to pray with my dear mother." The dying woman's agitated countenance bore witness that she understood, and felt the cruel disappointment. The king,—O lovely lesson for kings!—exclaimed, "*I* am a minister; and GOD has sent *me* to instruct and comfort your mother." Then seating himself on a pack, he took the hand of the gipsy woman, showed the nature and demerit of sin, and pointed her to JESUS, the one and all-sufficient Saviour. His words appeared to sink deep into her heart; her eyes brightened, she looked up, she smiled; and, while an expression of peace stole over her pallid features, her spirit fled away, to bear a precious testimony before the King of kings, of that MINISTER's faithfulness to his awful charge. When the party, who had missed their sovereign, and were anxiously searching the wood for him, rode up, they found him seated by the corpse, speaking comfort to the weeping children. The sequel is not less beautiful: I quote the words of the narrative.—"He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them look to heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L. was going to speak; but his majesty, turning to the gipsies, and pointing to the breathless corpse, and to the weeping girls, said, with strong emotion, 'Who, my lord, who, thinkest thou, was neighbor unto these?'"

Reader, do you hold in affectionate reverence the memory of this English Hezekiah, now gone to receive a brighter crown than earth can give? Let, then, his eloquent example plead with you when GOD gives you opportunity of following it. You will occasionally meet a gipsy in your path, or some other poor wanderer from the ways of GOD, to whom you can deliver the message of reconciliation, whether they will hear, or whether they will forbear; and you know not but the LORD may even then be awakening in that outcast's mind a desire for the teaching, that you, if you know CHRIST as your Saviour, can certainly afford. Remember the good king's words, and the high authority whence he quoted them. Ask yourself, "Who is neighbor unto this wounded soul?" and strive to be that neighbor yourself, pouring in the wine and oil of Christian consolation, if the case be one of awakened conscience; and if the spirit be yet lulled in the fatal slumbers of habitual and allowed sin, sounding the call to awake, to arise from the dead, and receive light from CHRIST. However bright the eye, and ruddy the cheek, and active the frame, still the poor gipsy is *dying*, and so are you. Work while it is day; for the night cometh, when you can work no longer.

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